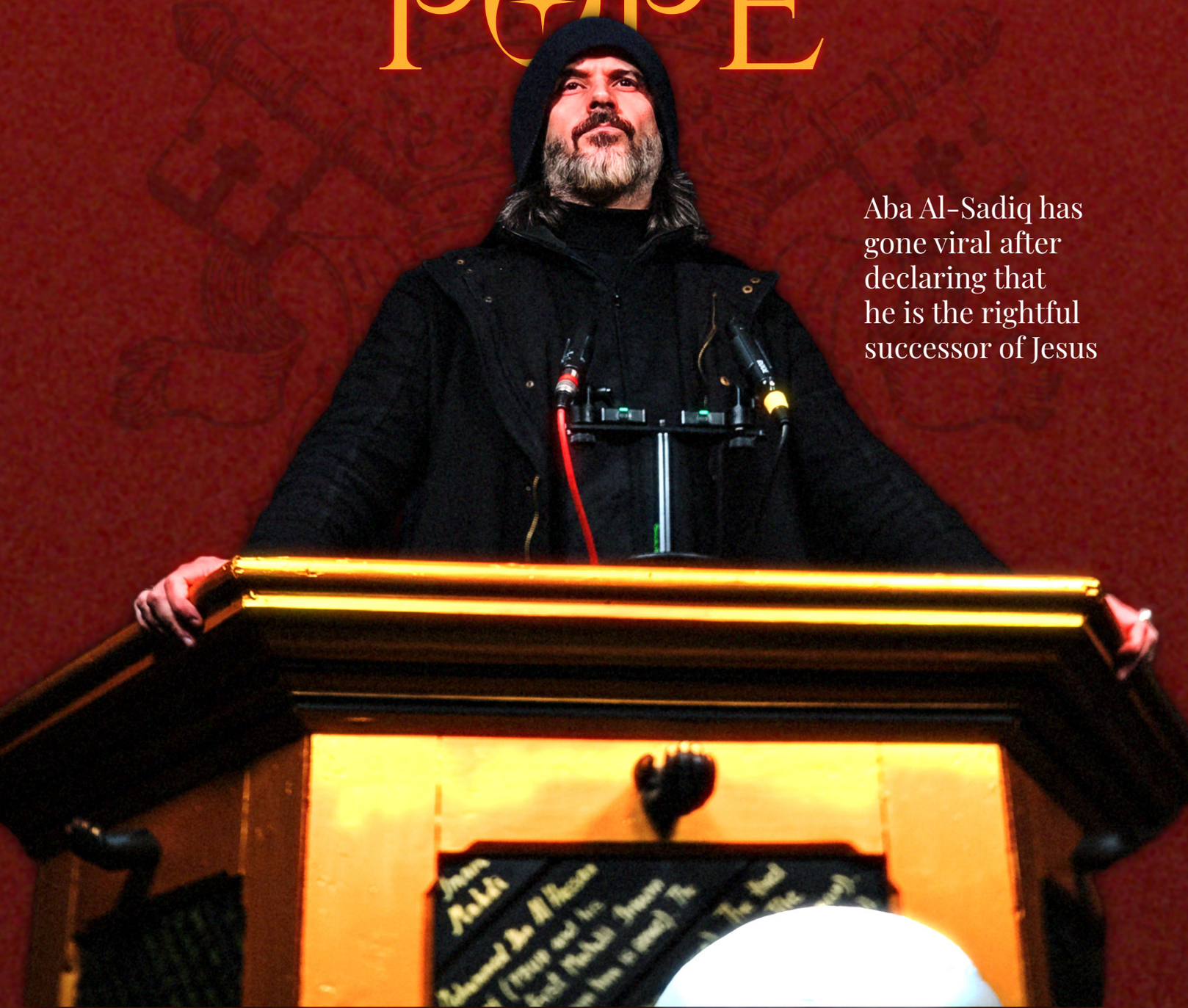
The

DIVINE JUST STATE

MAY 2025

THE NEW POPE



Aba Al-Sadiq has gone viral after declaring that he is the rightful successor of Jesus

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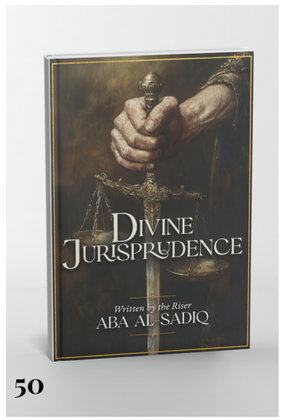

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Aba Al-Sadiq Abdullah Hashem Announces To Be the New Pope

BY JAMES POLLARD

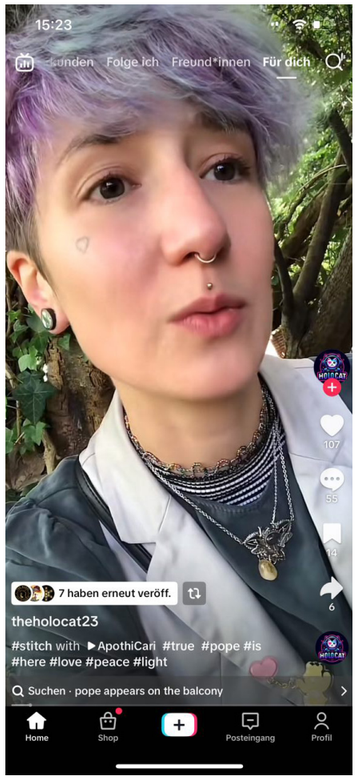
In an extraordinary and unexpected turn of events, Aba Al-Sadiq has taken the internet by storm after declaring himself the new pope. His speech, which was published on Youtube and quickly disseminated across X (formerly Twitter) and TikTok, amassed millions of views within hours. The announcement — bold, controversial, and delivered with unwavering conviction — has set off a global wave of reaction. Thousands have flooded comment sections, debating his identity, his claims, and what this means for the future of Christianity.

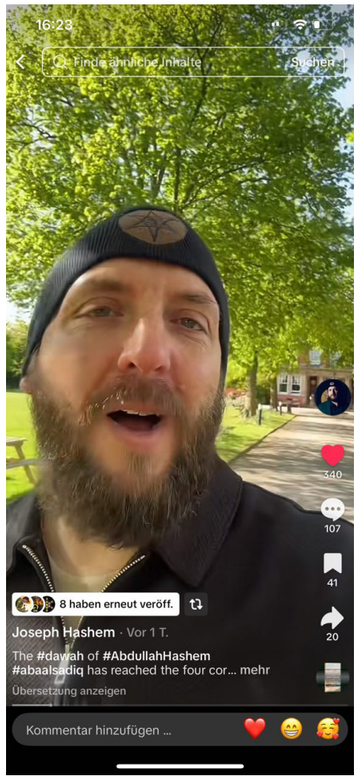
This viral moment comes on the heels of the death of Pope Francis, which occurred just one day after

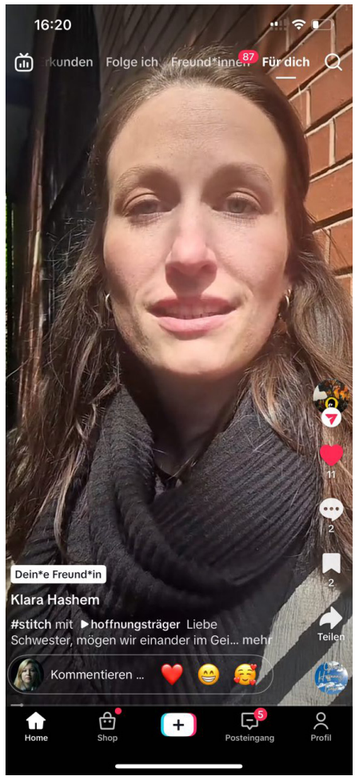
members of the Ahmadi Religion of Peace and Light staged coordinated public demonstrations during Easter Mass around the world, including in front of the Vatican. Their demand: that a new pope be appointed. The timing has only intensified both intrigue and backlash.

After Aba Al-Sadiq's speech went viral, there has been a surge of misinformation — some purposefully spread and some based on misunderstanding. Many are calling his video "the biggest thing on the internet right now." But alongside fascination has come controversy. Some have labeled him the Antichrist, while others accuse him of blasphemy.

"I am the true and legitimate pope"







In response to these claims, believers from around the world began posting videos defending Aba Al-Sadiq. Many noted that most critics were unfamiliar with the teachings of the Ahmadi Religion of Peace and Light, often misunderstanding its message and goals.

On April 26th, Aba Al-Sadiq uploaded a follow-up speech, directly addressing the accusations. In the video, he declared that he is not the Antichrist. He explained that he does not deny the divinity of Jesus Christ as the Messiah, and instead pointed to a larger, systemic enemy. Aba Al-Sadiq revealed, that the true Antichrist is not an individual, but a system: The United States of America.

This announcement sparked a second wave of responses from influencers around the world, who were even more outraged. YouTube and social media channels have since soared, with millions subscribing to The Mahdi Has Appeared Youtube Channel to follow the unfolding controversy.

Views ⚠	Watch time (hours)
1.6M ↑	52.0K ↑
1.2M more than usual	*26.8K more than usual*

GET INVOLVED

This moment marks a critical call to action for all followers:

- Respond to the growing wave of comments by posting answer videos on TikTok.
- Engage in respectful, well-mannered dialogue, reflecting the ethics of the AROPL faith.
- Avoid mockery, and instead show the truth with patience, kindness, and wisdom.
- Focus on teaching the basic tenets of the faith, such as the absolute supremacy of God, the divine appointment of a messenger in every age, and the ongoing mercy and guidance that God sends to humanity.

ABOVE: Hundreds of supporters from the headquarters of the Ahmadi Religion of Peace and Light published TikTok videos in response to the allegations.

NEWS

APRIL 2025 AT A GLANCE

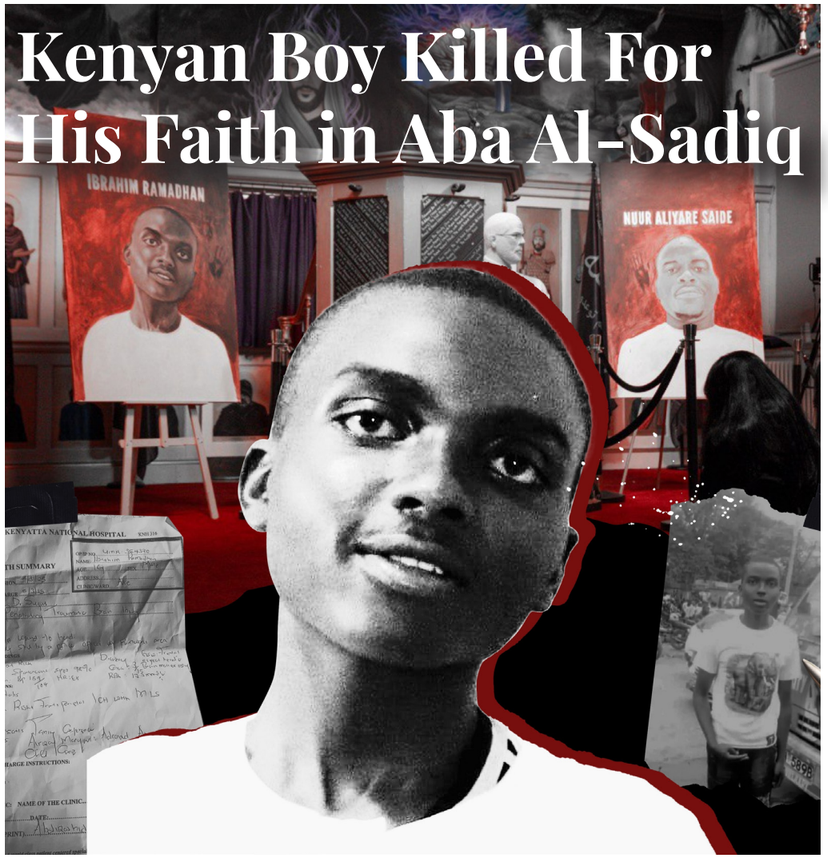
Despite facing severe persecution, the Ahmadi Religion of Peace and Light, has received significant support this month from organizations such as **Amnesty International (UK, Canada, and Egypt), the United States Commission on International Religious Freedom, Human Rights Without Frontiers,** and **the Moroccan Association for Human Rights.**

We would like to express our heartfelt gratitude to all the organizations and individuals who have supported us in our ongoing fight against religious persecution, hate speech, and hate crimes.

AMNESTY INTERNATIONAL

HRWF

Kenyan Boy Killed For His Faith in Aba Al-Sadiq



BY CAROLINE HOEREN

On March 4, 2025, in the Kamukunji area of Pumwani, Nairobi, 17-year-old Ibrahim Ramadhan was shot in the head and killed by a police officer just meters from Umwami Riaz Mosque. The killing occurred without warning, provocation, or any legal justification. Eyewitnesses confirmed that the officers did not question him prior to executing the fatal shot.

Ibrahim had recently learned of and believed in the Qa'im, Abdullah Hashem Aba Al-Sadiq, through his older brother, Salhina Said Athumani Kamau, a member of the Ahmadi Religion of Peace and Light.

This brutal and unlawful killing sparked protests from the local community, which were met with violent repression by police forces. Several protesters were injured by live bullets. Subsequent events point to a pattern of targeted harassment and intimidation against members of the Ahmadi Religion of Peace and Light.

Unlawful Killing of Ibrahim Ramadhan

On the night of March 4, 2025, 17-year-old Ibrahim Ramadhan was speaking with his friends at Umwami Riaz Mosque in Kamukunji, Nairobi, about the teachings of the Ahmadi Religion of Peace and Light. In the days leading up to his death, Ibrahim had been regularly sharing what he had learned about the appearance of the Qa'im, Abdullah Hashem Aba Al-Sadiq, and expressing his growing belief in the message. Shortly after leaving the mosque that evening, and just a few meters away from its entrance, Ibrahim was stopped by police officers. Without warning or provocation, one officer drew his weapon and shot Ibrahim in the head. He was taken to the Kenyatta National and Referral Hospital and succumbed to his wounds later that night. Witnesses confirmed that no questions were asked and no confrontation took place prior to the shooting. The execution-style killing of Ibrahim appears to have been directly related to his open expression of faith and his peaceful efforts to share the message of Aba Al-Sadiq Abdullah Hashem.

The aftermath of his shooting was captured in a chilling video. On March 5, 2025, community members gathered in protest of Ibrahim's killing. Demonstrators were met with excessive force from law enforcement, who fired tear gas and live ammunition. The protests sparked interest and outrage in the national Kenyan media.

At least five individuals were seriously injured and transported to Kenyatta National Hospital. Salhina Said personally visited the injured and documented the events. Among those injured during the March 5 protests were Hamza Shaban, 24, resident of Mashimoni, who was shot nine times in the left shoulder and Duncan Kiprotich, 31, resident of Majengo, sustained a gunshot wound to the hip.

According to a member of the Ahmadi Religion of Peace and Light in Kenya, who is not directly involved in the case and requested to remain anonymous for safety reasons, and who had gone to meet Salhina Said after the death of his brother, the area had experienced no prior police shootings or political protests in 2024 or early 2025. The demonstrations were directly and solely in response to the murder of Ibrahim Ramadhan.

As a result of the public outrage the Independent Policing Oversight Authority launched an investigation into the misconduct of the Nairobi police officers.

Salhina Said has stated that his brother had attended the mosque on the evening of March 4 to speak about his belief in Abdullah Hashem Aba Al-Sadiq, whom he had recently accepted as the Qa'im. However, this critical detail has been entirely absent from media reports surrounding Ibrahim's death. Salhina expressed concern

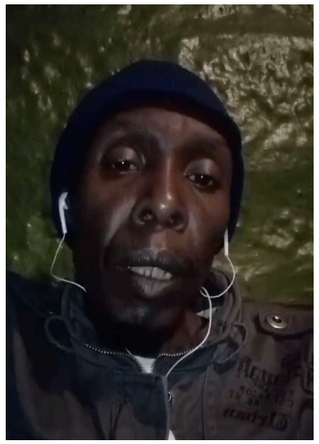
2025 NEWS IN NUMBERS

38 believers have been wrongfully arrested

2 believers have been killed for their faith

103 believers have received death threats

** From January - April 2025*



that the omission is not accidental but rather a deliberate effort to obscure the religious dimension of the incident. He further reported that he has refrained from publicly talking about this information sooner due to fear for his safety, citing ongoing threats and targeted intimidation by Kenyan police authorities.

Targeted Harassment of Salhina Said

Following the protest, Salhina began receiving threats. On March 10–11, 2025, he was approached by an unidentified man who warned him not to pursue justice for his brother. On March 20, 2025, Salhina was lured into a trap under the pretext of a paid job. Upon arriving at the location, he was ambushed by two plainclothes police officers and forced into a vehicle. He was taken to California Police Station, where he was interrogated for ten hours.

During interrogation, officers questioned him about his religious beliefs, specifically his allegiance to the Qa'im, Abdullah Hashem Aba Al-Sadiq, and accused him of recruiting youth into extremism.

"They came and took me and told me to get into the car, and they were armed. They took me to the nearest police station, and they started interrogating me. I told them the truth, that I had pledged allegiance to the Mahdi's religion. They asked me about the Mahdi, and they were asking me about where I got the teachings from. They asked, 'why are so many people pledging their allegiance to him?' They also asked me why I pledged my allegiance. Then they started physically hurting me and slapping me, and kicking me in the stomach. They wrote a statement against me, saying I am a radicalized person. They started asking me questions about radicalism. I said, 'no, ours is a religion of peace, and we are only spreading the word. This is our only work.'"
- Statement of Salhina Said

Salhina was physically assaulted—slapped and kicked in the stomach. Officers confiscated and searched his personal belongings, including his phone and bag. He refused to provide his phone's password.

The police also stole his money—30 USD (approximately 3,000 Kenyan Shillings)—claiming it was evidence of collaboration with "external groups." He was eventually released, but not before enduring psychological intimidation, physical violence, and religious profiling.

Salhina's testimony highlights a recurring theme of religious intolerance. He was specifically targeted for not following Sunni Islam and instead adhering to the teachings of the Qa'im, Abdullah Hashem Aba Al-Sadiq.

The independent Kenyan member of the faith corroborates this pattern of abuse, noting the absence of political motivations and confirming that protests emerged purely in response to a religiously motivated killing

As a result of this harassment and in fear of further violence, Salhina, his wife, and their two children were forced to flee Kenya. They have since sought refuge in an undisclosed location outside the country. For security reasons, the details of their whereabouts cannot be revealed.

On April 16, 2025, Abdullah Hashem Aba Al-Sadiq released a public address honoring the memory of Ibrahim Ramadhan. In the same speech, Aba Al-Sadiq also paid tribute to another follower of the faith, Nuur Aliyare Saide, who was killed under separate circumstances in Somalia. Afterwards, the Human Rights Department of the Ahmadi Religion of Peace and Light held a conference in the basilica at the UK headquarters, bringing together members of the community to reflect on the events surrounding Ibrahim's death.

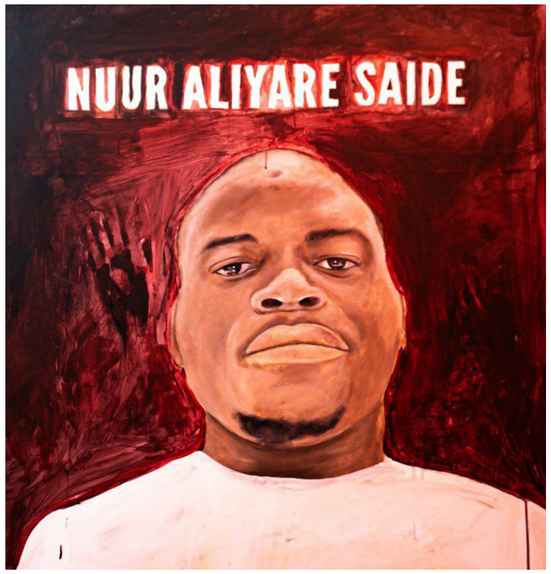
Somalia: Nuur Aliyare Saide Tortured and Killed For His Faith

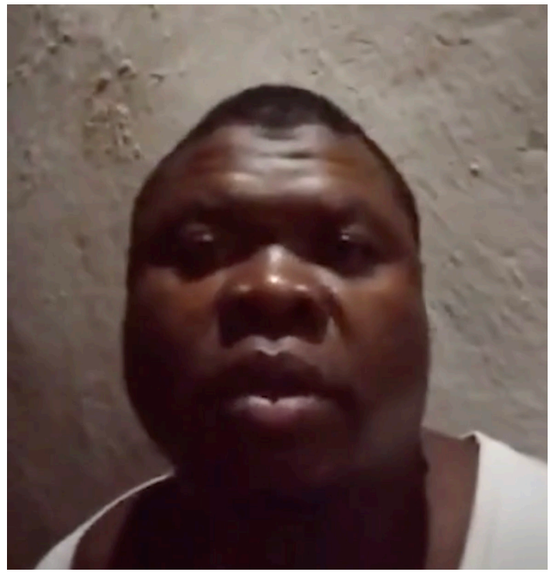
BY CAROLINE HOEREN

The Ahmadi Religion of Peace and Light condemns the arrest, torture, and death of **Nuur Aliyare Saide**, a peaceful believer, from Kismayo, Somalia. His only crime was exercising his right to freedom of religion by declaring his belief in the Ahmadi Religion of Peace and Light and sharing his faith openly with his family and local community.

In December 2024, Nuur first learned about the Ahmadi Religion of Peace and Light through his fellow believer, Abdi Abdullahi Adan. Both openly discussed the religion and its teachings with their friends and family. Their peaceful expressions of belief would ultimately lead to harassment, criminal charges, and death.

On 10 February 2025, Nuur publicly declared his affiliation with the faith, sharing his beliefs with his family and colleagues at his workplace. Shortly after this declaration, he was arrested and charged with "spreading kufr (disbelief) in the land."





He remained in detention for ten days under extremely harsh conditions. Nuur suffered from high blood pressure and heat-related illness that caused him to faint repeatedly. His physical condition deteriorated rapidly — he became swollen and was nearly paralyzed.

Authorities agreed to release him on bail due to his worsening health, but only after demanding payment. A member of the faith helped secure his release by posting the required bail. After recovering, Nuur continued to speak about the religion with members of his family. On 16 March 2025, he was reported to the police by a sibling and was rearrested at his home. Once again, he was charged with "spreading kufr (disbelief) in the land."

That same day, Abdi Abdullahi Adan was also arrested while attempting to investigate Nuur's sudden disappearance. Abdi was known locally for his efforts to share the message of the faith. From 16 to 20 March, there was no communication with either of them. On 21 March, Abdi was able to make contact and confirm that they had both been arrested in the area of Hool Wadaag and were being held in a detention facility known as Fied, in Kismayo. Both men were imprisoned solely for their beliefs.

During their six-day detention, Nuur and Abdi were tortured and subjected to harsh interrogations. Officials questioned them about how they had learned about the religion. When they denied the accusations, Nuur's brother was brought in as a witness. He claimed that Nuur had been criticizing religious scholars. Following this, Nuur was severely beaten — targeted specifically in the private parts, abdomen, and lower back. After five days of detention, authorities demanded a payment of $1,500 USD per person for their release. Following repeated pleas, the amount was reduced to $1,000 per person.

"During their six-day detention, Nuur and Abdi were tortured and subjected to harsh interrogations... Nuur was severely beaten — targeted specifically in the private parts, abdomen, and lower back."

On 22 March 2025, Nuur and Abdi were released. However, Nuur's health had worsened severely due to the abuse he suffered in custody. Abdi immediately brought Nuur to a pharmacy for pain and high blood pressure medication. They were later referred to the public hospital for further medical care. Between 22 and 29 March, Nuur remained under medical observation. The public hospital eventually referred him to a private facility, where he was admitted for eight days. As the cost of treatment increased, the private hospital refused to continue his care when payment could no longer be made. Nuur was discharged while still in critical condition.

On 29 March 2025, at 8:00 p.m. Somalia time, Nuur died at his home from the injuries sustained in detention and the lack of adequate medical treatment. The next day, on 30 March at 3:30 p.m., his burial was held.

In his final hours, Nuur repeatedly expressed his last wish: "I want to see the Imam. I hope I don't die until I see the Imam." His wish was never fulfilled. He passed away shortly after being discharged from the clinic, and his loved ones buried him, mourning his loss and praying for his peace. The Ahmadi Religion of Peace and Light obtained a video recording of his funeral.

Abdi Abdullahi Adan, who is 30 years old and a Somali citizen residing in Kismayo, is married and is the father of eight children. He is now also responsible for the care of Nuur's widow and child. Abdi was baptized into the faith on 4 March 2025. Speaking in the evening of 22 March 2025 at 8:11 p.m., Abdi recorded his testimony, stating,

"I've turned off the light, and behind me there's just a wall. I am still in physical pain—my head, back, and ribs ache from the beatings I received in prison. I still can't look directly at bright light due to eye trauma sustained while in custody. The grief I carry is immeasurable."

On April 16, 2025, Abdullah Hashem Aba Al-Sadiq released a public address honoring the memory of Nuur. In the same speech, Aba Al-Sadiq also paid tribute to another follower of the faith who was killed under separate circumstances in Somalia. Afterwards, the Human Rights Department of the Ahmadi Religion of Peace and Light held a conference in the basilica at the UK headquarters, bringing together members of the community to reflect on the events surrounding Nuur's death.

The Ahmadi Religion of Peace and Light holds the Somali authorities fully responsible for the arbitrary arrest, torture, and death of Nuur Aliyare Saide. We call for an immediate and independent investigation into this gross violation of human rights. Those responsible must be held accountable. Religious persecution, extortion, and torture must not be tolerated. The international community must act to ensure protection for those who are targeted for their beliefs and demand justice for the victims and their families.

FIND OUT MORE

Watch the address of Aba Al-Sadiq honoring the memory of Ibrahim Ramadhan and Nuur Aliyare Saide.

My Father's Sons' Blood Seeps...

BY SAJID ALI KOKHAR

...it trickles down the street, Nuur and Ibrahim, are a testament to strong belief.

Brutal and cold-blooded beating and torture,
no court, no paper has given you a voice to seal your departure,
one shot to the head, they think that you are dead,
they do not know about the martyrs nature,

Surah Al-Baqarah (2:154):
"And do not say about those who are killed in the way of Allah,
'They are dead.' Rather, they are alive, but you perceive [it] not."

Your Imam sees you,
your soul family sees you,
and you will see your Imam.

The first drops to drop,
Pandora's box for the guilty ones popped,
Karma will avenge with revenge,
For the ones that pledged,
until the oppressors' oppression stops.

One bullet to the head,
the other one was tortured till he's dead.
Children of Hashem do bleed Ya Hussain,
And by that, they re-live the pain, enough said.

Bullets and beating aimed at your belief, fired at your allegiance, you were deemed to be outcasts, for Obedience firm like mountains, calling to the Mahdi trying to quench their thirst, you were nothing but generous to them, just like a fountain.

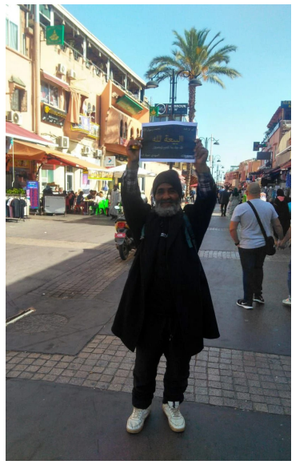
This is just the beginning, marked by our brothers' blood, the divine just state will rise, and our enemies will face mud.

My Father's Sons' Blood Seeps..

...it trickles down the street, a testament to strong belief.

MOROCCO

Fateh (56) and Afaf (25) Arrested in Morocco



Two members of the Ahmadi Religion of Peace and Light, **Fateh Bennais** and **Afaf Ijaouane**, are currently being held at a police station in the Assaada neighborhood of Marrakech, Morocco, following their peaceful distribution of religious materials.

Fateh Bennais had been peacefully distributing flyers in Marrakech when, on 24 April, after requesting more flyers from fellow believer Afaf Ijaouane, both were taken into custody.

This follows a previous incident where Fateh was briefly detained for the same activity and released without charge. Their re-arrest raises serious concerns about ongoing religious persecution.

Their detention comes amid an escalating crackdown on religious minorities in Morocco, particularly against AROPL believers. Just two months earlier, on 27 February 2025, community members **Yahya Marfouk** (24) and **Huzaifa Azuz** (Rack Dayne, 19) were charged under Article 220 of the Moroccan Penal Code for "undermining the faith of Muslims." Arrested during peaceful missionary work, they remain in custody awaiting a trial decision.

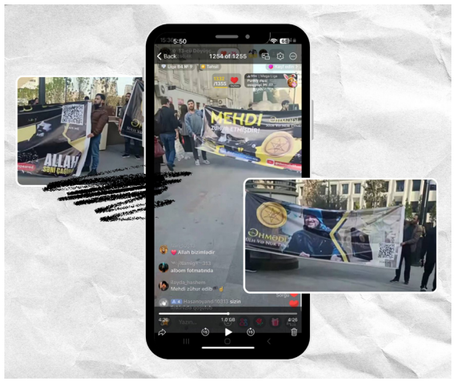
Human rights groups have condemned these arrests, highlighting the violent circumstances and the alarming trend of targeting individuals solely for their faith.

We urge the Moroccan authorities to:

- Immediately and unconditionally release Fateh Bennais and Afaf Ijaouane, as they are detained solely for exercising their rights;
- Cease all forms of harassment and intimidation against members of the Ahmadi Religion of Peace and Light and other religious minorities;
- Uphold Morocco's obligations under international human rights law, including the International Covenant on Civil and Political Rights, to which Morocco is a State Party.

AZERBAIJAN

Six Azeris Arrested For Raising Banners in Baku



April 21, 2025 – Six Azeris raised banners proclaiming "The Mahdi has appeared" at Jafar Jabbarly Square in Baku, courageously defying a backdrop of human rights violations against AROPL believers, including last year's arrests and torture over flyer distribution.

The protesters—**Hasan Javadov, Sani Hasanov, Fagan Rahimov, Sahib Mirzayev, Teymur Aliyev,** and **Konul Demirova**—were quickly confronted by plainclothes and uniformed police. Officers forcefully removed the banners and arrested the participants. Their whereabouts remain unknown. The Ahmadi Religion of Peace and Light strongly condemns this act of repression against our members' peaceful expression of their faith.

IRAN

Bishop of Iran Announces Forced Disappearance of Two Iranian Believers

We are gravely concerned about the forced disappearance of two Iranian believers, **Saeed Jarrahian** (born 30 November 1982) and **Abbas Jafari Najaf** (born 11 April 1973).

On 10 February 2025, between 8:00 and 10:00 a.m., both men were arrested while peacefully distributing flyers related to their faith. It is believed that they were detained by Iranian security forces. Since their arrest, they have been held in Evin Prison's intelligence section with no formal charges or trial.

The only known communication came from Abbas Jafari Najaf, who was allowed to make a brief phone call to his family, confirming his detention. No further contact or visitation has been permitted. Families have been told by prison officials to wait until a court session, with no clear indication of when that might occur.

The Ahmadi Religion of Peace and Light condemns this violation of fundamental human rights and calls for the immediate release of Saeed Jarrahian and Abbas Jafari Najaf, and for Iran to end its ongoing persecution of religious minorities.

THE MOROCCAN ASSOCIATION FOR HUMAN RIGHTS (MAHR) SUPPORTS AROPL

MAHR is one of the most prominent civil rights organizations in Morocco. In March 2025, MAHR publicly condemned the arrest and mistreatment of two AROPL members in Khouribga—Huthaifa Azzouz and Yahya Marfouq.

According to MAHR, the charges brought against the two individuals—claiming they undermined public order and promoted an unlicensed religious group—are unjustified. The association emphasized that their beliefs promote peace, harmony, and support for the oppressed, and therefore fall within the internationally recognized freedoms of religion, thought, and expression.

FOR MORE BREAKING NEWS:
- Visit: www.divinejuststate.com

Twelve AROPL Believers Tortured and Detained in Egypt for Peaceful Religious Expression

BY ALEXANDRA ETHEREDGE

CAIRO — Twelve members of the Ahmadi Religion of Peace and Light remain imprisoned under harrowing conditions in Egypt, following a targeted wave of arrests in March 2025. Their only action was peacefully distributing flyers and hanging banners in Cairo that promoted "The Mahdi Has Appeared," satellite Channel.

Egyptian security forces detained the individuals between March 8–14 in cities including Cairo and 10th of Ramadan. The believers were initially held incommunicado, kept three floors underground at the headquarters of National Security, before being transferred to 10th of Ramadan Prison, where they remain without a court date.

The detainees, including Omar Mahmoud Abdelmaguid Mohamed Ibrahim, a 40-year-old father of four from Shubra, have reported torture and abuse, including electric shocks to sensitive areas, sleep deprivation, daily beatings, and forced false confessions. Omar now suffers from a spinal injury due to the beatings.

Conditions in detention are dire. All twelve believers are held together in a single overcrowded room. They are denied access to sleep, visitation is heavily restricted, and they must pay for basic necessities, including 15,000 Egyptian Pounds for a cell with a functioning toilet.

The detainees have reported torture and abuse, including electric shocks to sensitive areas, sleep deprivation, daily beatings, and forced false confessions.

Their families—already living in poverty—have been left in desperate situations, with many unable to afford food for their children. The wider religious community is now trying to support them, but resources are extremely limited.

On April 24, 2025, Amnesty International issued an Urgent Action, calling for the immediate and unconditional release of all detained believers. This followed an earlier statement from the organization condemning Egypt's crackdown on Ahmadi Religion of Peace and Light members.

The Ahmadi Religion of Peace and Light urges international human rights organizations, governments, and media to pressure Egyptian authorities to end the use of torture, halt religious persecution, and release all detained individuals without delay.

THE 2025 USCIRF ANNUAL REPORT ON INTERNATIONAL RELIGIOUS FREEDOM

The **2025 USCIRF Annual Report on International Religious Freedom**—one of the most authoritative global assessments of religious freedom—has officially documented the persecution of our members.

The report documents AROPL persecution in the following countries:

- Algeria: AROPL members face online surveillance, harassment by plainclothes police, and official labeling as "heretics." The group is treated as socially and legally illegitimate.
- Azerbaijan: Believers arrested for peaceful missionary work report severe abuse, including beatings, rape with a baton, and torture in custody. Authorities remain unaccountable.
- Malaysia: Members persecuted under religious laws; one sentenced to 6 months in prison for "teaching false doctrines." Religious authorities have declared AROPL "deviant."

AROPL has been officially added to the Freedom of Religion or Belief (FoRB) Victims List, citing grave and widespread violations of their rights.

Exclusive Interview with the Bishop of Egypt on the Detention and Abuse of AROPL Believers

BY CAROLINE HOEREN

CAIRO — As international concern mounts over the fate of the twelve detained members of the Ahmadi Religion of Peace and Light (AROPL) in Egypt, a key figure working behind the scenes is Bishop Mahmoud Elkersh (Imran Ali). He has been in constant contact with the families of the disappeared, documenting their stories and offering support. He speaks to The Divine Just State about what he has learned from recent visitation reports, the brutal conditions inside 10th of Ramadan Prison, and the long shadow of religious persecution in Egypt.

Let's start with the most recent developments. What do we now know about the condition of the twelve detained believers?

Just today, Omar Mahmoud Abdelmaguid Mohamed Ibrahim's wife, Samira, was granted a short, heavily surveilled visit. From what she told me—and I struggle to even say this without tearing up—Omar and the others were subjected to daily beatings for thirty days straight. Every day. Omar now has a deformation in his spine. They delayed moving him to prison because his body was so visibly battered. They didn't want the outside world to see what they had done.

Before they were transferred to 10th of Ramadan Prison, they were held at Egypt's National Security headquarters—three floors underground. You had to take an elevator down two levels, and then stairs. They were kept there in utter secrecy, beyond the reach of daylight. That is where they were tortured the most.

That's horrifying. Are all twelve believers being held together now?

Yes, they are currently in one small room together. The authorities keep them isolated from all other detainees. They do not want them to talk about their faith with anyone in prison. They are not allowed to sleep—deliberately. And worse, they've been subjected to torture that includes electric shocks, followed by further beatings. This is not just persecution; it's systematic, state-sanctioned torture.

And one case still shakes me—Hussein Al-Tinawi, a Syrian national. He was electrocuted so severely that he finally gave a false confession, saying he had renounced his faith—just to make the torture stop.

"They delayed moving him to prison because his body was so visibly battered. They didn't want the outside world to see what they had done."

What else did Samira observe during her visit with Omar?

The visit was only ten minutes. There were many officers present. It was clear that Omar could not speak freely. She told me that he looked like a shadow of himself. Thin. Pale. Visibly beaten up. She was only able to grasp fragments. But what she did manage to share—about the lack of sleep, the psychological torment, the limited food, and the condition of the cell—is more than enough to raise urgent alarm.

What can you tell us about the conditions of their detention in the early days?

For the first thirty days, they were held in solitary confinement, in completely dark rooms, given almost no food. We could not make any contact. They vanished on the 10th of March and only reappeared in the middle of April. No lawyer could establish contact. No police station had a record of their whereabouts.

Imagine that—thirty days in pitch darkness, with only hunger and fear as companions. It is a form of psychological torture. These men are not criminals. They are believers, teachers, fathers—Omar himself owns a small coffee shop in Shubra, a father of four, including twin girls who are just eight years old. He is 40. His family has been torn apart for the 'crime' of distributing flyers and hanging banners from bridges.

Are there any ways the outside world can help improve their conditions?

We've discovered something painfully ironic: prison conditions can be purchased. For 15,000 Egyptian Pounds—roughly 300 U.S. dollars—we can upgrade their cell so it at least has a functioning toilet. It's humiliating that dignity can be bought in such a way, but we are trying. Every small improvement means less suffering.

How are the families of the detained?

They are devastated. These men were not only peaceful believers—they were also the sole breadwinners for their families. Most of them come from very modest backgrounds. They ran small shops, worked labor jobs, lived paycheck to paycheck. And now, with them imprisoned, their wives are left with no income at all.

Some of the mothers can't even afford to put food on the table. They're struggling to feed their children, to keep a roof over their heads. Our religious community is doing everything we can. Believers are pooling money, trying to pay for lawyers and rent. We're stepping in because no one else will. But it's unsustainable. We're being asked to carry the burden of state persecution simply because our brothers handed out flyers and hung banners. That's it.

Has there been any response from international bodies to this treatment?

Amnesty International issued a statement after the disappearances. Only then did the authorities admit where the men were being held. That pressure worked—at least momentarily. But the torture, the isolation, and the psychological warfare continue. The international community must do more than issue statements. We need action.

> **...what she did manage to share—about the lack of sleep, the psychological torment, the limited food, and the condition of the cell—is more than enough to raise urgent alarm.**

What does this moment mean for Egypt's promise of religious freedom?

It means nothing. Not a single word in the constitution about freedom of belief has any weight when people can be electrocuted and beaten because they hang a banner. Egypt is not merely failing to protect religious minorities—it is actively persecuting them.

Are there any indications of a trial or legal process beginning?

Nothing. They've been held over a month already and still no court date. This is the game the system plays—indefinite pretrial detention. This prison is notorious for extending it again and again. There's no accountability, no timeline, no end in sight. It's a slow-motion erasure of human beings.

AMNESTY INTERNATIONAL

In response to the ongoing opppression of AROPL members in Egypt, Amnesty International has launched an Urgent Action—its most critical level of emergency response—mobilizing its global network of over 10 million supporters.

First UA: 43/25 Index: MDE 12/9296/2025 Egypt — Date: 24 April 2025

URGENT ACTION

RELEASE AHMADI MINORITY MEMBERS

Between 8 and 14 March 2025, the Egyptian authorities arbitrarily arrested at least four members of the Ahmadi Religion of Peace and Light, solely for peacefully exercising their right to freedom of religion or belief. Following periods of enforced disappearance, authorities brought three members of the religious minority, Hussein Mohammed Al-Tenawi, Omar Mahmoud Abdel Maguid and Hazem Saied Abdel Moatamed, before the Supreme State Security Prosecution (SSSP). Prosecutors ordered their detention pending investigations on charges of "joining a group established in violation of law and constitution" and denied them access to a lawyer of their choice. The Egyptian authorities must immediately and unconditionally release all arbitrarily detained Ahmadis and halt the targeting of religious minorities that are not espousing state-sanctioned religious beliefs.

TAKE ACTION: WRITE AN APPEAL IN YOUR OWN WORDS OR USE THIS MODEL LETTER

Public Prosecutor Mohamed Shawky Ayyad
Office of the Public Prosecutor, Madinat al-Rehab
Cairo, Arab Republic of Egypt
Fax: +202 2577 4716/ X: @EgyptianPPO

Dear Counsellor,

I write to you to express my grave concern over the ongoing arbitrary detention of members of the Ahmadi Religion of Peace and Light who have been detained solely for exercising their right to freedom of religion or belief.

On 11 March 2025, police officers in plain clothes arrested Ahmed Mohammed Al-Tenawi and his brother, Hussein Mohammed Al-Tenawi, two Syrian asylum seekers registered with the United Nations High Commissioner for Refugees (UNHCR), at their house in 6th of October City in Giza governorate, without presenting an arrest warrant, according to a family member. Ahmed Mohammed Al-Tenawi was held incommunicado at the 6th of October First Police Station for 28 days before being unlawfully deported to Syria on 9 April. On 10 March, security forces arrested Omar Mahmoud Abdel Maguid, another member of the Ahmadi community, following a violent raid on his home in Cairo. A relative said that police officers searched the house again on the same day to arrest Omar Mahmoud Abdel Maguid's brother-in-law, Hazem Saied Abdel Moatamed, also a member of the religious minority, who had fled. However, he was arrested three days later, on 13 March, in 10th of Ramadan City in Sharqia Governorate, according to his family.

Security forces subsequently forcibly disappeared Hussein Mohammed Al-Tenawi, Omar Mahmoud Abdel Maguid and Hazem Saied Abdel Moatamed for periods ranging between 29 to 34 days before bringing them before a prosecutor. Their families submitted complaints to the prosecution on 25 March, inquiring about their whereabouts, but have not received a response. On 10 and 13 April 2025, authorities brought Omar Mahmoud Abdel Maguid, Hazem Saied Abdel Moatamed and Hussein Mohammed Al-Tenawi, for interrogation before the Supreme State Security Prosecution (SSSP) without allowing them access to a lawyer of their choosing. Prosecutors investigated them along with 10 other members of the religious minority on charges of "joining a group established in violation of law and constitution". They have all been detained pending investigations and are currently held in the 10th of Ramadan Prison.

I urge you to immediately and unconditionally release Hussein Mohammed Al-Tenawi, Omar Mahmoud Abdel Maguid, Hazem Saied Abdel Moatamed and all other members of the Ahmadi religious minority who have been arbitrarily detained solely for exercising their right to freedom of religion or belief, to open an investigation into the three men's enforced disappearance and to stop prosecuting Ahmadi believers solely for peacefully exercising their faith.

Yours sincerely,

ADDITIONAL INFORMATION

March 2025 crackdown:

- Triggered by an AROPL banner promoting "The Mahdi Has Appeared" TV channel in Giza.

Arrests and abuse:

- Hussein and Ahmed Al-Tenawi, Omar Abdel Maguid, and Hazem Abdel Moatamed were arrested.
- Ahmed, a Syrian asylum seeker, was deported; the others reported torture and poor prison conditions.

Ongoing repression:

- At least four more believers were arrested in March; three contacted the UK-based bishop before disappearing.

GET INVOLVED

Get invloved in the case and lend your voice of support:

- Write an appeal in your own words or use the Amnesty International model letter.

reality CHECK

BY NIMA FIROUZI

To all of the Ansar of Allah. Love from your brother to you, and I pray for myself and for you that we understand how lucky we are. If the people in the past had the understanding that we have now, there wouldn't have been any of the issues that they had.

This is the time of the Mahdi, where we come together to fix the issues on planet Earth, and we will only be able to do that by pulling on one string, understanding our place, and allowing the messenger of God to do what he deems fit—without him having to fear the judgment of the people or people having hard feelings towards his rulings and actions.

If Satan had only taken the appointment of Adam seriously, he would still be able to dance with the angels. If Cain had taken the will seriously, he could have loved his brother, and maybe he would have been one of his successors. If the people who helped Noah and left later had stuck to the will, nothing would have been able to shake them. If Sarah had really understood the importance of her husband's position, maybe Jews and Arabs would have been one folk today. If the brothers of Joseph had respected the appointment of their father, they might have understood that his love for Joseph was a divine matter that is not debatable. If the children of Israel had understood the will, they would have never doubted Moses or started to follow the Sameri. If they had stuck to this matter, they would have never rejected Jesus, because they would have known better.

And the Muslims should know better, because no one else had this distinct living, walking, breathing manifestation of the will of God - but they had Prophet Mohammed. And we should know better as well, and I have faith, that we will be the best nation that ever walked the Earth. By what? By exactly understanding the importance of the divine appointment.

The will would have prevented Simon Peter from sinking, if he understood that no matter how great he thinks of himself, Jesus is the one who holds the will, and that he would be nothing without Jesus in the first place. It would have prevented Korah from listening to his wife instead of Moses. And the list goes on like this.

We are humans—in Arabic, "Insan," meaning the one who forgets. So, let's remind each other daily of the things we are here for. May God grant myself and all of you success in fulfilling our obligation, and make this day, and every day, a day of remembering. Because when we forget, we make mistakes. May God save us from that.

MISSIONARY WORK

Believers Worldwide Call For New Pope – Even At Easter Mass in Rome

BY ARNAUD BALET

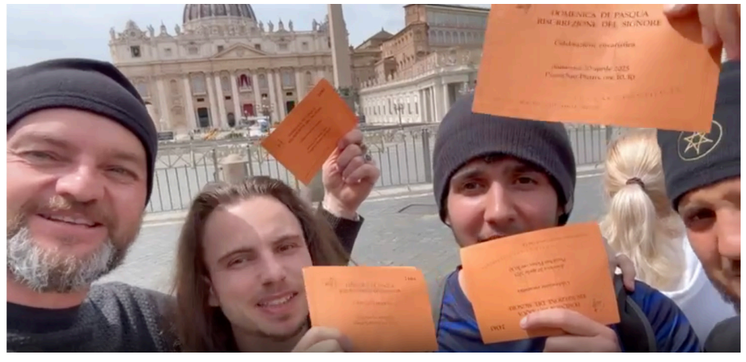
In a stunning turn of events, Aba Al-Sadiq has gone viral across X (formerly Twitter) and TikTok after delivering a powerful speech announcing that he is the new pope. His announcement has racked up millions of views within hours, with thousands flooding the comment sections.

This historic moment follows the miraculous death of Pope Francis — a shocking event that happened only one day after the members of the Ahmadi Religion of Peace and Light took to the streets worldwide during Easter Mass, including in the Vatican itself, to call for a new pope to be appointed.

On Easter Sunday, believers in the Ahmadi Religion of Peace and Light, followers of Abdullah Hashem Aba Al-Sadiq, took to the streets and gathered outside churches in countries around the world—including Colombia, Mexico, Argentina, Ecuador, the United States, Canada, Switzerland, France, Italy, Germany, Vatican City, the United Kingdom, Spain, Croatia, Serbia, the Philippines, Thailand, Australia, Senegal, and Bangladesh—to announce to the world that a man had been chosen by God to lead humanity as the true Pope.

In a striking public display of conviction, four European believers — El Haouss Ahmed, Alexandre Graziani, Ben Abdslam Soufiane and Admir Nicevic — even distributed flyers throughout Vatican City on April 20th 2025.

Their campaign reached a powerful climax during the Pope's highly anticipated Easter speech in St. Peter's Square. The group raised black banners during Mass, featuring the flag of the Ahmadi Religion of Peace and Light with the phrase "Allegiance is to God" written in both English and Italian. Two Vatican police officers approached them to ask them to take down the banners and take off their shirts.



Separately, in St. Peter's Square, directly in front of St. Peter's Basilica they held up another banner declaring: "TIME HAS COME FOR A NEW POPE."

This provocative act is part of a larger campaign of the believers worldwide, calling for a New Pope.

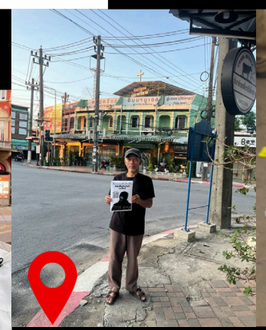
Pictures of the global movement

VATICAN CITY

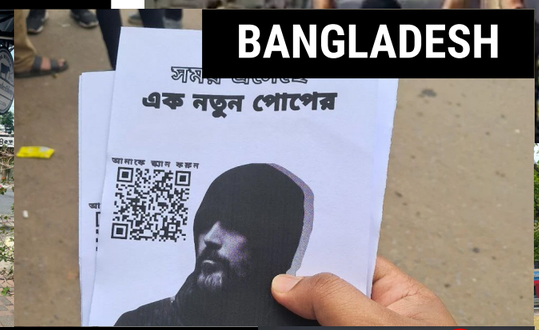
USA

SERBIA

THAILAND



BANGLADESH



GERMANY

PHILLIPINES

UNITED KINGDOM

TRINIDAD AND TOBAGO

SWITZERLAND

SPAIN

CHINA

TESTIMONIES ABOUT THE MIRACLE

"Now, we had the most revolutionary absolute miracle which has occurred. Okay, the miracle which has occurred most recently is that, on Easter Sunday, the believers and supporters of Abdullah Hashem, the Mahdi, went all over the world and declared that 'it's time to have a new pope.' There's evidence—there's live video footage from evening shows on that Sunday—showing the footage of the banner, the black banner, being raised in front of the Vatican. In front of the Vatican, they said, 'We need a new pope.'

RITCHIE FROM THE UK

The next day—the very next day—the pope died. The pope passed on. The false pope who was in charge at the Vatican has passed, and that is the power of Allah, of God. When the call that 'we need a new pope' was declared and the black banner was raised, the false pope was taken out of leadership. That was the miracle we can see.

If you ever needed proof that the religion we are following is the real religion to follow, then that is your proof. That is your proof. There can be no other proof you need, because if you just wanted some basic proof, that is a miracle right there."

"Hello, what's up my people, good afternoon, this is DJ Kosovo. I don't know if everyone who saw my stories on Sunday caught this, but there was a girl putting up a poster that said: "God has chosen a new pope."

DJ KOSOVO FROM ECUADOR

I walked up to her—I thought she was going to say to me, "Don't be so nosy," "Mind your own business," but no. The girl's name is Lorena, and she spoke very kindly and said: "God has chosen a new pope." She told me the whole story, and I was like, "Wait, what? But the Pope is still alive. The Pope is Francis—Pope Francis."

The next day, I go out for breakfast and I'm at a restaurant and I start seeing on all the TVs...It's everywhere—The Pope has died. Three hours ago, Pope Francis passed away. Right then I remembered the girl. And now, that same girl is messaging me. I'll tell you more."

ILLUSTRATION BY MAZNAN OTHMAN BIN AHMED

FAITH IN ACTION

Missionary Work of the Believers Around the World

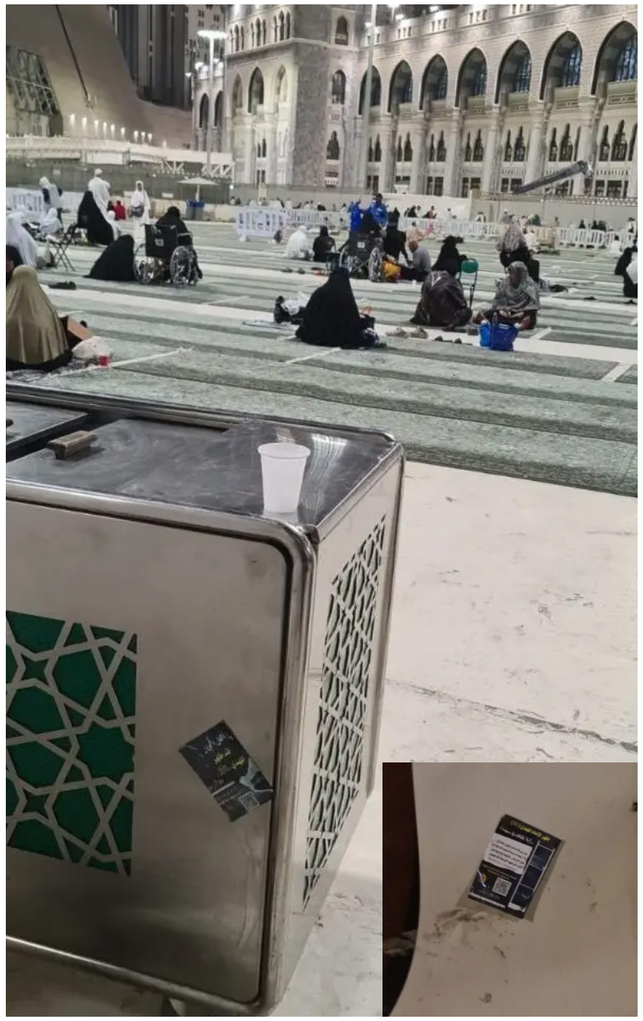
BY JAMES POLLARD

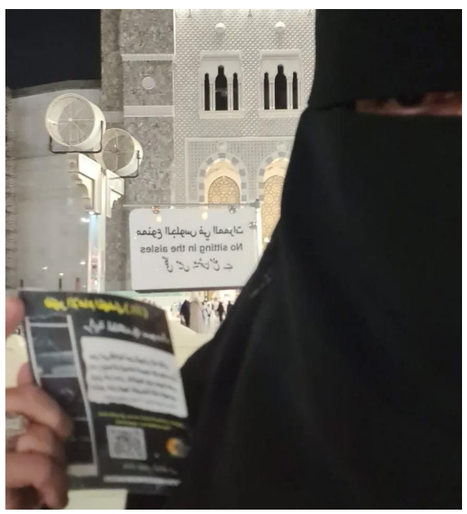
Mecca, Saudi Arabia

A sister boldly placed stickers on the Kaaba and its surroundings, drawing attention to the striking scene: the towering "Devil's Tower" looming over the Kaaba of Bani Umayya.

Above it all, the inscription reads "God is Great" alongside the name of King Abdulaziz of Saud — a powerful symbol of the times we live in.

In a country where dissent is often met with severe consequences, her courage in the face of possible hate crime is nothing short of remarkable.



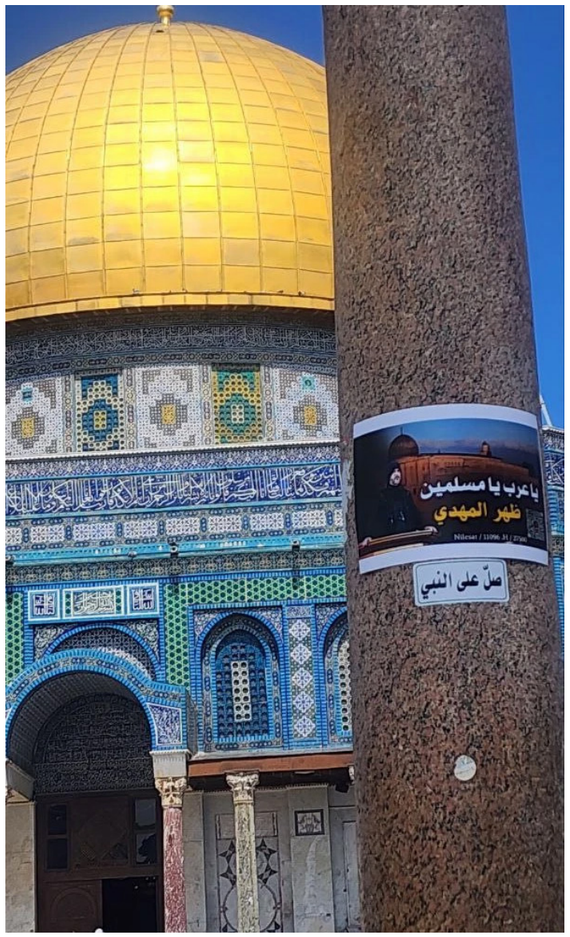


Lusaka, Zambia

Missionary efforts across Africa have surged following the launch of "The Mahdi Has Appeared" satellite channel, which broadcasts throughout the continent. African members of the Ahmadi Religion of Peace and Light are continuing the divine legacy of the Prophet Mohammed, who historically sent emissaries like Jaffar ibn Abu Talib to invite rulers such as the King of Abyssinia (modern-day Ethiopia) to the call of God.

Jaffar's historic mission highlighted the message of pure monotheism and the prophesied coming of another messenger, Ahmed (the Comforter), whom Prophet Jesus foretold. King Negus of Abyssinia, recognizing the truth of their call, welcomed the early Muslims and accepted their message, seeing strong parallels with Christian teachings.

Today, believers like those in Zambia see themselves walking in the same path — spreading the divine call across cultures and faiths, overcoming religious division, and continuing the timeless chain of God's messengers, from Adam to Jesus to Mohammed and now to Aba Al-Sadiq, the Riser of Truth.



Jerusalem

In one of the boldest acts of religious expression seen recently, a young Palestinian man has taken a message of unification to one of the most contested religious sites in the world. Nour Assi-Acre, a believer in the Ahmadi Religion of Peace and Light, traveled to the Temple Mount—known in Islam as Al-Aqsa Mosque and revered in Judaism as the holiest site on earth—to post flyers proclaiming the appearance of Aba Al-Sadiq, the figure he believes is the long-awaited reformer of justice and equity, the Mahdi. Nour's action, in the eyes of many, is more than just a declaration of faith—it is a call for unity and a challenge to deeply entrenched sectarian divides.

New York City, USA

4th of April 2025—A group of dedicated believers gathered in New York to spread a powerful message, rallying support for the long-awaited appearance of the Mahdi. Led by Tazeem, Kevin, and Shakeel, the group took to the bustling streets of the city, distributing posters and raising a banner proclaiming, "The Mahdi has Appeared," in Times Square.

A new believer, Hector, a close friend of Tazeem, also joined in the effort, marking his first participation in the movement.

Times Square, one of the world's most iconic locations, with its vibrant lights and constant flow of global visitors, served as the perfect backdrop for this announcement. Known as "The Crossroads of the World," it has long symbolized the convergence of cultures, ideas, and movements—a fitting place to declare such a significant spiritual revelation.

This event adds to the growing momentum of faith-driven actions across the globe as believers continue to spread their message of the Mahdi's arrival.

China's Forgotten Muslims

BY ZHONGQI ZHUANG

China's oppression of Uyghur Muslims in Xinjiang has drawn international condemnation, yet the individual stories of suffering and resilience often remain hidden beneath broad statistics and political discourse. Yet, as the Prophet Muhammad has stated,

"Whosoever kills a single innocent self [...] then it is as if he has killed all mankind." The Holy Quran Surah 5 (al-Ma'idah), Verse 32

The Uyghurs are a Turkic ethnic group, predominantly Sunni Muslim, native to the Xinjiang Uyghur Autonomous Region in northwest China. They have their own distinct language, culture, and religious traditions, many of which are increasingly being suppressed by the Chinese government under the guise of anti-extremism policies.

The Chinese government even went as far as imprisoning Uygur Muslims in so-called "reeducation camps". The government asserts that these camps are part of efforts to combat terrorism, separatism, and religious extremism. They claim these facilities provide training and ideological education to individuals influenced by extremist ideologies. Yet in reality, they are a tool to pressure and silence the Uygur community in China.

Furthermore, in the name of national security, mosques have been demolished, Islamic texts banned, and traditional Uyghur dress and religious practices outlawed. The use of the Uyghur language is discouraged, especially among children, with schools enforcing Mandarin-only policies. Religious holidays are tightly controlled, and even private expressions of faith, like simply growing a beard, wearing a veil, or fasting during Ramadan, are treated as suspicious behavior subject to state scrutiny and even arrest. Even normal day-to-day activities, such as applying for a passport, downloading certain file-sharing apps, social media apps and even merely having relatives outside, would incur scrutiny and probing. Leaked documents and investigative reports indicate that detentions often occur without formal charges or trials, targeting individuals for the reasons mentioned above. State-of-the-art surveillance systems have been used to flag-down individuals based on such behaviors and while the Chinese government provides general justifications for the existence of these camps, specific triggers for individual detentions appear to be broad and often arbitrary, lacking transparent criteria.

Recently, I spoke to brother Nurxat, a Uyghur Muslim born in the region of Xinjiang in the north-west of China in a place named Turfan, a once key outpost on the famed Silk Route and now a historical center for tourism. He recently joined us at the Ahmadi Religion of Peace and Light headquarters and now lives amongst the diverse community that surrounds Aba Al-Sadiq. He courageously shared his deeply personal experiences and his testimony reveals the pervasive and deeply personal impact of racial discrimination and abuse of technology on Uyghur lives even to this day.

"The worst part wasn't just the fear. It was the feeling of being unwanted in your own homeland—like you were born guilty of something, just for being Uyghur.

Life Inside Reeducation Camps

One of the darkest aspects that has been widely described is the brutal reality inside Xinjiang's "reeducation camps." Prisoners endure severe beatings and are forced under duress to sign fabricated confessions. "They beat you and then force you to sign documents for made-up charges," Nurxat recalled from first-hand testimonies. Worse still, the prisoners are pressured to implicate friends and family to save their own selves and their relatives, perpetuating a viscious cycle of innocent people being detained under false pretenses.

"You either betray someone or become a victim yourself," says Nurxat. This led to a childhood upbringing that was full of suspicion, always on the look-out and careful, lest your friend sells you out to save his own self. How can one establish bonds and make close friends when he is constantly worried and looking over his shoulder? "Growing up, I never knew what it meant to feel safe," Nurxat said.

"From an early age, I learned to watch my words, hide my faith, and pretend everything was fine, even when everything around me felt wrong. It was a childhood of silence, fear, and learning to disappear before being 'disappeared'." "The worst part wasn't just the fear," he reflected. "It was the feeling of being unwanted in your own homeland—like you were born guilty of something, just for being Uyghur. And worst of all, bearing the fact that nobody cared about you or your pain and sorrows, living life in quiet desperation."

Even more disturbingly, there are credible accounts that have been documented over the years of illegal organ harvesting from detainees. "There are access points for

organ transportation—organs taken from reeducation camp prisoners and stored for rapid delivery across the country," recalls Nurxat. When asked why they even allow and actively engage in such horrific practices, he responded: "They are for high ranking officials and bureaucrats."

Right, Translated into English: Special passengers, human organ transportation channel (markers on the floor, indicating access points and rapid delivery transportation channels for the harvested organs)

Personal and Family Tragedies

This systemic persecution extends deep into families. One of Nurxat's close friends experienced deep trauma after their father was taken to a camp when they were still very young. They were suddenly and completely separated from him, with no explanation or chance to say goodbye. "They became severely depressed and even tried to end their life by taking pills," he shared. "Every time they think about their father—who to this day we don't know whether he is dead or alive—they break down. The uncertainty is a constant source of pain."

"Each time a friend told me their dad or uncle disappeared, it felt like a countdown had started for my own family. It wasn't just sadness—it was dread, the kind that crawls under your skin and stays there, wondering when my family and I would be next."

Another acquaintance, a family friend, returned from detention physically debilitated. Nurxat recounts: "He lost weight and became emaciated, he couldn't walk properly because of the lack of sunlight, the lack of food and the harsh environment inside the camp." Even after release, surveillance continued. "The government wouldn't leave him or his family alone."

His firsthand account describes a tightly controlled environment, dimly lit and severely cramped—more reminiscent of a prison than anything else. Though officially labeled a "reeducation camp," the reality is far more oppressive: minimal living space, unbearable heat, and constant surveillance—together with the constant abuse by guards, verbal and physical, inhumane treatment, and brutalization—all contributing to an overwhelming sense of confinement and hopelessness.

Nurxat's uncle faced further injustice. "After being detained for 6 years, on the day he was released, he was sent to a hospital due to his deteriorated health condition. During treatment, they restricted his movement severely until he was discharged, whilst other patients were allowed to roam around freely outside of the hospital grounds, he was kept locked up there. They wanted to keep him confined so that he would be under their surveillance and control. Then they started heavily monitoring his family. His son was forbidden from speaking Uyghur, thus stripping him of his culture, his ways, his people. They'd visit their home regularly to ensure it stays this way."

This deliberate cultural erasure meant his child grew up estranged from his own heritage, stigmatized by unfounded accusations of extremism.

His next door neighbor faced devastating personal loss. "She was widowed after her husband was taken away into a camp one night. Just vanished." These cases of "midnight disappearances" are so common, that every single person in Xinjiang knows at least someone in their family or close social circle that has suffered from this fate. It has become a day to day occurrence, a perverse practice, normalized in everyday society.

"Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith." Sahih Muslim (78)

Daily Discrimination and Surveillance

Everyday life for Uyghurs is marked by relentless racial profiling and invasive mass surveillance. Reports mention an increasing number of CCTV cameras every year, and some even claim that today there is up to one camera for every two citizens. "At train stations, they would separate ethnic minorities from the native majority Han Chinese. The Han could just walk out freely, but we'd be subjected to full body searches, our luggage rummaged through, our phones scanned. It happened to me all the time. Outside in the streets, every 150-200 meters, there would be a police checkpoint. I was always scared they'd take me in for no reason," Nurxat reports.

"We had weekly indoctrination sessions, watching propaganda films, and had to write reports on what we learned and how we felt, as if they took direct inspiration from George Orwell's novel 1984."

He continued, "Whenever I tried to stay at hotels, police would knock on my door and interrogate me. Every single time. Once, they even force drug-tested my entire family, even though they knew our religion forbade us from ever approaching drugs." To this day, he still sometimes suffers from paranoia and discomfort whenever strangers approach him. "Even now, I still flinch when my phone buzzes or when someone knocks unexpectedly. It's like my body never left Xinjiang, even if I did."

Much of the surveillance extends through digital means. "They use WeChat, the most popular messaging app in China, to monitor everything," he explained. WeChat is a multifunctional app developed by Tencent, widely used in China for messaging, social networking, mobile payments, and various daily services. As of last year, it has over 1.38 billion monthly active users globally, with approximately 845.4 million users in China, accounting for about 60.1% of the country's population. "They listen to your conversations, read your messages, track your location. It's not just about social media—it's a mass surveillance tool."

Restrictions on Education and Movement

Access to education and the ability to travel abroad are tightly controlled for Uyghurs, often used as tools of coercion and control. For Uyghur students studying

outside of Xinjiang, the Chinese government assigns so-called "tutors" to monitor them. "They assign you a 'tutor' who acts like a police officer," he explained. "We had weekly indoctrination sessions, watching propaganda films, and had to write reports on what we learned and how we felt, as if they took direct inspiration from George Orwell's novel 1984."

When he requested a passport to study abroad in search of freedom and a better life, the process was deliberately obstructed due to discrimination and racism. "They said they'd consider it—but nothing happened. Even the Uyghur tutor who tried to help me said the faculty head was reluctant to approve it, and he had never even met me." Frustrated and determined, he realized the only way to move forward was to withdraw entirely from university. "I had to pull out of the university just to be free from their control. Only then could I apply for a passport."

But even that process was riddled with barriers. "It cost my family over 10,000 CNY ($1,400USD) in bribes just to get the approval," he recalled. "For context, a decent job at that time would earn you 3,000 CNY ($410USD) a month." At the Turfan police station, further humiliations awaited. "They made me write a 'letter of assurance' to prove my loyalty to the Communist Party. Then the head of the police asked me to be a spy for them. When I refused to do so, they opened a case file on me. To this day, I have no idea why, I have never committed a single crime."

"So, monks, from not giving money to the poor, poverty became widespread. When poverty was widespread, theft became widespread. When theft was widespread, using swords became widespread. When using swords was widespread, killing became widespread, lying became widespread, when lying became widespread, backbiting became widespread. Because backbiting was widespread, their lifespan and beauty declined." Dīgha Nikāya 26 (Cakkavatti Sutta), Chapter 4

Persecution Beyond China's Borders

Even after leaving China, his past continued to haunt him and the digital grip remained and even tightened. He moved to Australia in January 2022 to study abroad—seeking freedom, a better life, and an escape from the discrimination and racism he faced back home. "During my first year in Australia, they pestered me every two or three days through WeChat video calls. They wanted to watch me, to monitor me, asked me about Uyghurs I met here, and tried to collect information about the Uyghur diaspora in Australia."

The control and constant harassment didn't stop there. "One Eid al-Adha, an officer sent me some money on WeChat as a 'gift' 500 CNY ($70USD)—a bribe—for information about the Uyghur community abroad. I didn't accept it." It was after this incident when he finally pushed back. "I told them: 'I am a lawful citizen of the Republic of China and I have the right to privacy.' I said it using their own political language, and after that, they backed off." The situation for his parents is still dire. "My parents still live in Xinjiang, and I fear for them every day. They live in silence now, afraid to talk—even to me. I can hear the caution in their voices. It is not the life I wished for them."

The Voice of the Oppressed

This personal testimony brings into sharp relief the human toll of China's oppression against Uyghur Muslims. Beyond headlines and statistics, these lived experiences show the severity of human rights violations occurring in Xinjiang and expose the deep pain, fear, and injustice inflicted on an entire people—targeted for their faith, their identity, and their refusal to submit.

As believers in the Ahmadi Religion of Peace and Light, we believe that every person has the God-given right to live with dignity, to worship freely, and to speak the truth without fear. We stand with the oppressed, not just in words, but through action. From media campaigns exposing injustice to advocating for divine justice on Earth, we work to be a voice for the voiceless, ensuring their stories are heard and documented across the four corners of the Earth. As taught by Abdullah Hashem Aba Al-Sadiq, we are called to restore what was stolen from mankind: truth, dignity, and the divine rights of those silenced.

The persecution of the Uyghurs is not an isolated injustice; it is a sign of a world ruled by tyrants, not by God's choice. Their stories echo the historical suffering of the Family of Muhammad—marginalized, imprisoned, and martyred—yet ultimately chosen by God to carry the light.

Nurxat's journey is not just a story of political repression—it is a story of childhood stolen, of families fragmented, of fear becoming muscle memory. And yet, it is also a story of resistance. Of holding on to faith, culture, and dignity, even when the world around him tried to erase it.

His testimony is not just a cry of pain; it is a stark reminder of our duty and a wake-up call. To those of us who still have a voice: let us use it. To those who can still stand: let us stand with the oppressed. Because silence, in the face of such cruelty, is complicity, it is being a mute devil. And in the vision of the Divine Just State, there can be no peace until justice reigns.

"...And a caller shall call from the sky: "O People! Your prince is so and so and that is the Mahdi who shall fill the Earth with justice and equity as it was filled with injustice and oppression." Mo'jam Ahadeeth Imam Al-Mahdi (AS) , Al-Shaikh Ali Al-Korani, Vol. 1, pp. 329-330

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The Mahdi's Female Messenger to the Taliban

BY AILIA MUHAMMAD

Afghanistan remains one of the most oppressive countries in the world for women. Girls and women are barred from attending school in most regions, and strict dress codes require them to cover not only their hair but often their entire face in public.

Reports of honor killings and domestic abuse are widespread, with little to no legal remedy for victims. Under the Taliban regime and amid a deeply patriarchal society, women's voices are routinely silenced—particularly in matters of religion, where they are neither heard nor acknowledged.

According to an article by the United Nations, UNESCO reported, *"Three years to the day after the fall of Kabul, the nation's capital, at least 1.4 million girls have been deliberately denied access to secondary education because of the bans. Including the girls who were already out of school before the Taliban's reimposition of strict religious legal codes, there are now almost 2.5 million girls in the country deprived of their right to education, representing 80 percent of Afghan school age girls."*

From the headquarters of the Ahmadi Religion of Peace and Light, she preaches religion daily on TikTok, directly addressing the Taliban and teaching Islamic theology to an overwhelmingly male audience. In doing so, she not only challenges their ideology but reclaims a space women have been violently pushed out of.

This is her story.

"

People say to me: How dare you talk about Imam Mahdi? That's a man's job.

Can you tell us a little about your life growing up in Afghanistan?

I was born in Afghanistan in Bamyan, in a Twelver Shia family.

My parents had been praying for a child for years, and never conceived. One day, they prayed to God, and said to Him, give us a child, and it will be dedicated to you and your service, in the name of the Ahlulbayt. That year, my mother fell pregnant.

When I was four years old or so, I fell from a high place... not a building, but a cliff, and I rolled all the way down. The fall was so lethal that I was pronounced dead. My body was wounded and injured, and I was bleeding from my ears and my eyes, and my nose was fractured. My grandparents frantically brought me to a doctor, or a hakeem (a wise man of the village), and he injected me with a substance. It may have been some antibiotic or something, but it caused me to have a serious reaction while I was already unconscious. My skin went ashy. I started foaming from the mouth.

The hakeem pronounced me dead for sure at this point, and my grandparents began to mourn. They brought my body home on horseback. Halfway home, there was a dog that I loved very much and was close to, I used to call him Coba, Coba barked and miraculously I opened my eyes.

My grandmother held me for 12 days and nights, hoping to help me stay alive. Thankfully, I survived this strange incident.

However, I remembered nothing at all. It was like I was born again. I really felt like that.

I lived in Afghanistan till I was six years old. Then the Taliban came, and invaded Afghanistan. They changed everything. This forced my family to flee to Iran.

From the age of 8 years, I remember some vivid memories of life in Iran. I was 14 years old when the Taliban left Afghanistan, and we moved back there.

What was your experience as a young woman in Iranian society?

Back then, I found that Iranian society was repressive towards people asking questions about religion and discussing it. We were told, "Do not worry about religion. The Alim e Deen (scholars of religion) are there to guide you."

Because I was from Afghanistan, I didn't get the chance to

go to school in Iran. My family and I did not have residence—we were refugees—and therefore, we were unable to receive basic rights. For years, we waited for the government to grant us some form of residence in the country. I went to school for six months, and my parents had to pay the school for them to even allow me to enter. After six months, they wouldn't allow me to continue. They refused to let me study at school.

It was the saddest moment of my life. I wanted to learn so badly. I remember seeing the school door shut in my face. My friend would be inside, and I would wait for her to finish the school day and ask her, "What did you learn today?" She would tell me, but then after a while she stopped wanting to share with me.

I managed to find some books, and my father taught me how to read bit by bit.

My father was heartbroken for me, so he paid for an English language school so I could take part in the course. It lasted for two months.

I had to cover up by wearing a headscarf. What I found really weird was the ritual that children would go through once they reached the age of puberty, in particular girls. I was nine years old, which they consider the age of puberty. The scholars gather the girls of that age, and dress them in white veils, and under the pretext of congratulating these children, they would kiss them and say, "You have reached the age of responsibility and you should wear the headscarf now," and they would give them gifts. It was bizarre.

What were some of the biggest challenges you faced under the repressive system there?

In Iran, we had no basic rights of freedom, and when we talked to men, we always had to listen to them and speak less. Religious scholars also preached that girls should wear a black veil, covering them from head to toe. The morality police would constantly be arresting girls that did not comply and warning and scaring them.

Were you always religious or spiritual growing up? How was religion taught or practiced in your community?

Yes, I was born and raised in a religious Shiite Twelver family. I lived with my family until I was 20 years old and then I had to get married and go to the Netherlands. Then I lived in the Netherlands until I was 33. Over time, I became fed up with religion. I did not feel that what the scholars were saying made any sense. So I stopped practising Islam. What I had been told all my life growing up, it just wasn't settling in my heart. But I was looking for the truth, and for the Creator.

That country, those men, are oppressing women. The Qaim is raising women and giving them rights, and allowing me, a woman, to be a messenger to them.

After converting, what aspects of the teachings of Aba Al-Sadiq have impacted you most as a woman?

That we had female prophets, and that men and women are equal in religion.

Because in my childhood, till before the dawa, I thought women were lesser than men. I was treated that way, raised that way. Told that as a woman, you are lesser than men. Don't argue, don't talk back, don't anger them. If you do that, you are shameless.

In this religion, it's different. Men and women are equal in terms of religion and talking about religion.

I go on TikTok and discuss this, and people say to me: "How dare you talk about Imam Mahdi? That's a man's job. You have to serve the men, not talk about Imam Mahdi." This quote was told to me by a woman!

I see it as a heavy responsibility, that Aba Al-Sadiq made me the first female messenger to Afghanistan. The children are treated as lesser than the animals there. In particular, the girls. They are not allowed to go to school, read, choose their husbands, or decide what to wear. Now, the Qaim put me in charge of their matter. Look at that. That country, those men, are oppressing women. The Qaim is raising women and giving them rights, and allowing me, a woman, to be a messenger to them. I'm so grateful and honoured, and excited. I recognize the importance of this duty.

And the idea of the Divine Just State being reached in this lifetime and this world is so revolutionary. We were always told, it will not be in our time. But the truth is, it's right here. I'm living in it.

What kind of work are you currently doing to spread the Call in and beyond Afghanistan?

Thanks to the Qaim, I host a live TV and YouTube program in the morning with my fellow believers Amir and Hamidreza, and I help with the translation and subtitling of some of the videos. I also organize TikTok Live for Afghans in the Dari language, and I communicate with them. This is the first ever Dari TikTok platform that is calling the people of Afghanistan to pledge their allegiance to Imam Mahdi, and it is hosted by a woman. (Sara laughed and wiped tears from her eyes here). I'm so amazed, I can't even believe it sometimes—it feels unreal.

For the past fifty years, the people of Afghanistan have been in constant war and displacement, and they think that God has forgotten them and that they have no hope. I must inform them that the true hope is here and that they should accept God's appointed ruler to save them from this suffering and wandering.

Let's get some background on your journey to the faith. How did you first hear about the Call of the Qaim, Abdullah Hashem Aba Al-Sadiq?

The first time I saw the series The Arrivals in 2022, I was very interested in finding out who Abdullah Hashem was.

At the end of that year, I saw two short videos about the death of Abdullah of Hijaz and the black banners. Then, I found The Mahdi Has Appeared YouTube channel and I honestly got addicted to the content on it. I also found The Goal of The Wise book.

It took me a whole year to read the book, but I didn't just read it, I studied it thoroughly. It was so miraculous. I would be watching The School of Divine Mysteries, and it was like a miraculous experience. I would read the chapters, and I would have questions. Then, I would be watching a lecture by Aba Al-Sadiq and he would be answering my question, as if he already knew what I was asking! It was so amazing. I would say to myself, "Oh my God, this question is already answered by him." There was no doubt in my heart over anything I was reading in The Goal of The Wise.

I didn't feel anything negative while reading the teachings. I could read up to 8 hours straight and not tear myself away. I have no words to describe that. I felt like I didn't need food, or water, or anything to survive, as long as I could read this book.

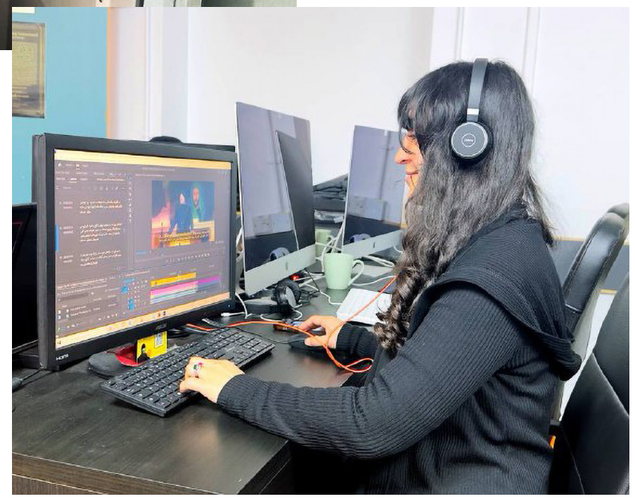
Was there a particular moment, teaching, or proof that moved your heart and made you want to pledge allegiance?

In Canada, in August, I pledged my allegiance after fully finishing the book. My heart was at peace, and I had a sense of pride in doing this pledge. The only concern I had was to be with the Qaim. I had read in the gospel The Goal of The Wise that we should join him.

I had seen the lecture where Aba Al-Sadiq pointed at the screen and said, "You should already be here."

That went right through me, and I was shocked. I started crying, I sat under a tree, next to our lake, and I asked God, and said, "God, please help me, what shall I do?"

And then, I spoke to Aba Al-Sadiq in my heart, and I said, "If you hear me, show me a way."



That's when I experienced a miracle.
To my utter shock and awe, I heard his voice in my mind. I heard him say, "Keep your faith strong. You will succeed. You will come."

Right after this, my mother miraculously said to me, "Do you really want to go?" And I said, "Yes, please, I need to go. It's the reason why I'm alive." And they helped me with everything, the ticket, the money, everything I needed to make my way to the community of Aba Al-Sadiq.

This truly showed me that anything is possible, as long as I have faith in God and I trust Him.

How has your life changed since joining the religion?

Amazingly, I have changed. Now I have found the purpose of my life; I have found the reason for being born and surviving that fall from the top of a mountain.

I was really different before. Now, I can't recognize myself. While living in the Netherlands, I would be going out, shopping, doing superficial things to try and feel better. But it never worked.

Now, I don't need anything like that to feel amazing. Every day I wake up, and I'm so grateful for every second of my life to be here, in the service of the Qaim.

At night, I go to sleep at 2 or 3 a.m., but I wake up energized and excited to face the day of work.

I wanted to do a lot more, and I got that opportunity.

Thanks to Aba Al-Sadiq, who gave me the chance to help.

The world is so dark, I cannot imagine going out of the community by one inch.

The thing is, I feel like I have known the members of this community for years. Hugging a sister here is like a feeling of relief, meeting a lost friend, saying to myself, finally, I'm with you all.

It's so beautiful being with my soul family here.

How do you carry out your responsibilities while dealing with the risks of reaching out to people in a country like Afghanistan?

Sometimes it is very difficult to communicate with people who are not aware of the religion they follow. They pay attention to appearances, for example, not having a headscarf on me is very incomprehensible to them and in their opinion I am not allowed to talk about religion or Imam Mahdi, and sometimes they use a lot of dirty and vulgar words against me. But for me it is important that even one person becomes aware and knows the Truth.

As you know, Afghan society is mostly religiously extremist, so if a woman without a headscarf talks to them about religion and Imam Mahdi, it is difficult for them to accept it, and they try to intimidate me by threatening me and using obscene and bad words.

It's necessary for the people to understand their own religion. Till this day, nobody told them to research their own religion or read their books. It's important that they read and then see that there are so many contradictions in their own belief systems. They don't even know about what's in their own books.

For example, the Will of the Prophet, the fact that God is the one who appoints, they don't even know this. They are blindly listening to the non-working scholars who are clearly misleading them about religion or any truth.

It's important first for them to see these contradictions, then ask, what is the truth?

Then, when they are ready to know the truth, they can research and read The Goal of The Wise, and watch the lectures of the Qaim, and they will see the truth was there in front of them the whole time.

They don't even need to travel far to know this knowledge.

What teachings or stories from Aba Al-Sadiq help you remain patient and strong?

...if a woman without a headscarf talks to them about religion and Imam Mahdi, it is difficult for them to accept it, and they try to intimidate me by threatening me and using obscene and bad words.

Work hard until you are out of breath. "Patience, patience, patience, then submission." - Aba Al-Sadiq

What would you want the world to know about the women of Afghanistan and their strength?

I want the world to know that the Afghan women are strong, talented, patient, hardworking, respectful, honest, loyal, and now one of them is the messenger from the Qaim of the Family of Mohammed to the country of Afghanistan. I also know that many of the companions of the Qaim will come from Afghanistan, and the prophecies mention a place called Taliqan. This is now known to be a region somewhere around Afghanistan and Iran. So we know many pure people will come from there, to support Aba Al-Sadiq.

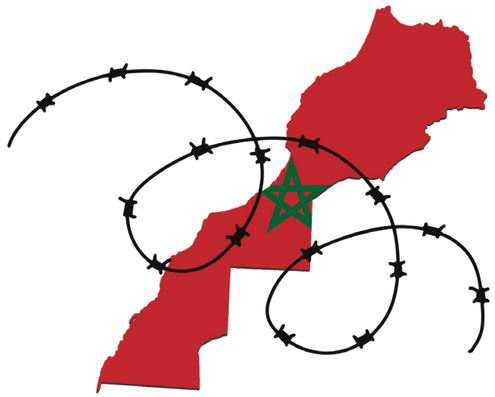
What are your hopes for the future of Afghanistan under divine guidance?

That Afghanistan and the people of Afghanistan join the Qaim, are free from these tyrants and oppressive leaders, and that people live in peace and harmony together in the Divine Just State.

Sara's story is fascinating, and her journey has led her to being where she is today, in active service of God and His sent vicegerent. This is a woman whose every word expresses conviction, faith, hope and resilience. She is the exact person for the job - not only is she a spiritual soldier of God, who fights oppressive ideas and tyrannical causes with the sword of divine knowledge and faith, she is also the symbol of the oppressed in the land of Afghanistan. A woman, who comes from a repressive regime that seeks to silence, to force and impose, a regime that fears voices that speak out, and seeks to obliterate any whisper of dissent or opposing views.

Sara was once a little girl denied the basic right to study in school. Her ardent desire was heard by God, and now, she is a disciple in the greatest school on earth - The School of Divine Mysteries, the school of the Qaim Abdullah Hashem Aba Al-Sadiq.

As a believing woman, sister Sara is a beacon of hope for those who suffer and are thrown aside as broken and irrelevant. The lands of Afghanistan still have hope - the hope for a man who will bring them relief. And with the appearance of the Mahdi, a new dawn is approaching. He has shown that the impossible is possible. Those who are chained down and shackled find freedom in Aba Al-Sadiq's Call. Sara emulates exactly that concept. We thank her for her contribution to this article, and for expressing her faith, as an inspiration to many out there who are in search of a better world, as she once was.



Exclusive Interview:

Moroccan Believer Speaks Out After His Release from Prison

BY GUILLAUME BALET

Yahya Marfouq, a 24-year-old Moroccan citizen and member of the Ahmadi Religion of Peace and Light, is speaking out for the first time following his release from detention in Morocco. He and 19-year-old Huzaifa Azuz were arrested on February 20, 2025, after a violent police raid at Yahya's family home in Khouribga. The arrest of two very young men, charged with religious offenses, sparked outrage amongst the members of the faith.

The two were detained after engaging in a peaceful missionary effort the night before, in which they displayed posters and a banner reading "Allegiance is to God." The Moroccan authorities responded with force. The pair were later brought before the public prosecutor at the Tribunal of First Instance in Khouribga and charged under Article 220 of the Penal Code, as well as with "spreading corruption in the land"—a grave accusation under Moroccan law.

Now released, Yahya Marfouq shares his full account with The Divine Just State, detailing what he endured, how his faith was tested, and why he still believes in a future where freedom of conscience is protected.

How did you come to this faith? And how did your family and friends react to your conversion?

I embraced this faith after reading 'The Goal of the Wise,' a Gospel of the Qa'im from the Prophet Muhammad's family. The book answered deep spiritual questions I had long carried. It felt like a revelation—an immense relief and source of joy. When I posted a video on Facebook pledging allegiance to my Imam, my family demanded I delete it. They told me not to publish anything further. My friends mocked me, called me insane, ridiculed my beliefs, and even denied the existence of the Mahdi. I felt isolated and distanced myself from Khouribga as much as I could.

Were you threatened for your beliefs before the arrest?

Yes—very early on, I received anonymous calls, some showing photos of Moroccan police officers. They accused me of joining a terrorist group and insulted our leader. My family was threatened too. Instead of deterring me, it only deepened my conviction. Later, my family cut off financial support while I was still a student. My friends abandoned me. But I had never broken the law.

How did you express your faith peacefully?

I used social media and personal conversations. I printed and distributed flyers, including the Manifesto of the Mahdi. My brother Houdaifa and I displayed a banner in Tetouan, which triggered a violent reaction from his father. We fled to Khouribga and continued sharing our message until our arrest.

What happened on the day of the arrest?

On February 20, we were in my father's garden. Suddenly, over 100 officers—judicial police, intelligence, and national security—surrounded the neighborhood with more than 45 vehicles. They searched the house, confiscated materials, and arrested us. My father was forced to sign a search warrant under threat of arrest.

brought medical papers and had him forcibly committed to a psychiatric hospital. I have had no news of him since. It breaks my heart.

Did you face pressure to change your testimony or denounce your beliefs?

Yes. Over 40 officers tried to pressure and manipulate me. They called me brainwashed, told me my religion was false, and insulted our leader. They lied in the arrest report, saying I was fleeing at the time. I protested, but they made me sign a second version without reading it.

How were you treated in detention?

For six days, I couldn't shower or contact anyone. Only after my aunt came from Italy was I allowed to clean myself. I was denied any legal counsel or official visits. I was mocked and humiliated the entire time.

I was imprisoned alone in a cold, dark, dusty cell. I didn't have a pillow, I threw up but I didn't wash until the day before my release. It was dirty, no one came to clean. My tooth hurt, but they didn't give me any medicine and I didn't see a doctor.

I stayed in the same clothes for 7 days.

Were your rights respected during the arrest and search?

Not at all. I was never told why I was being arrested. I had no access to a lawyer, no phone calls, and no explanation. They searched every part of the house. Later, they took us to where we had displayed the banner to 'reconstruct' the scene of the so-called crime.

What were you asked during the interrogation?

They asked about my beliefs, my family—especially my sister Maryam. They wanted to know where she lived, what she did, if she was married. It terrified me. They tried to confuse me, insult my Imam, and force me to renounce my faith. They told me I had no future unless I returned to Sunni Islam.

What happened to your brother Houdaifa?

We were interrogated separately. The next day, his father

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They made fun of me and my religion, they insulted my Imam, they called him a liar, a cheat, a thief and a charlatan. They told me that I would never see the light of day as long as I maintained this belief. They told me "The only king we know is the King of Morocco, where is your Imam now, what can he do for you?"

They also told me that I must keep my faith a secret and not share it with anyone. They told me that I'm stupid and that I'm being manipulated, and I wasn't allowed to make any phone calls or talk to a lawyer or my family.

What happened after your release?

At first, my family seemed relieved. But then they tried to silence me. They prevented me from leaving the house, insulted me, and tried to drive me out. I couldn't retrieve my belongings or speak freely to my sister Maryam. The family's lawyer told me to stay silent forever and never speak of my religion again.

Why did you leave Morocco, and how are you now?

My ID card was taken and never returned. I fled to Turkey with only my passport. Here, I've met other believers, but because of the trauma, I still feel lost, isolated, and afraid. Only after arriving did I discover I had been falsely accused of terrorism. That lie has destroyed my reputation. I lost family and friends because of these accusations. It broke my heart.

What are your hopes for the future?

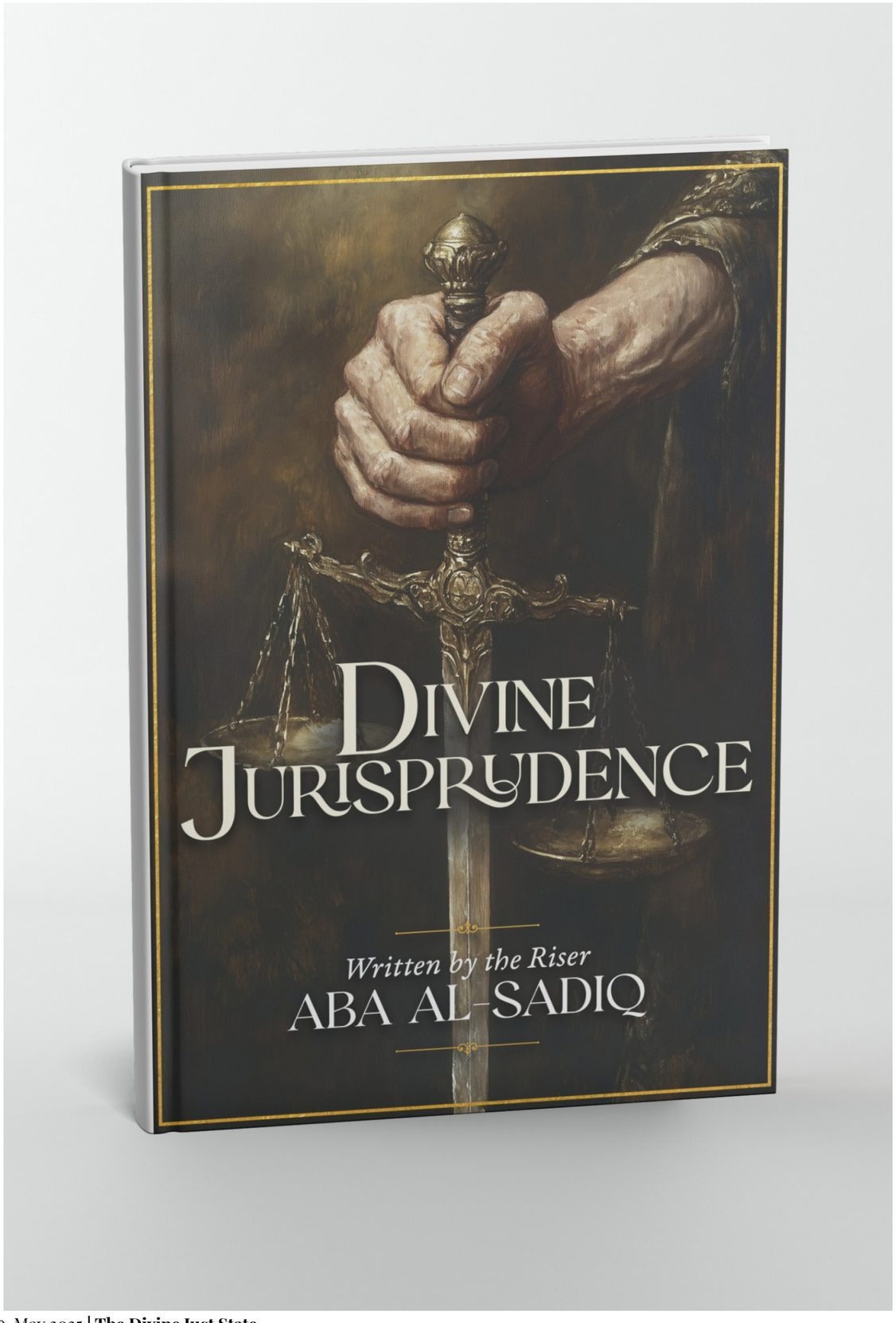
I hope to live in a country where I can practice my faith freely, with dignity and without fear. I still believe in human rights and the possibility of asylum. Organizations like HRWF and human rights defenders know I was wrongly imprisoned. I only ask for freedom of conscience and peace.

For Yahya Marfouq, the arrest did more than remove him from his home—it destroyed his life. Once a student surrounded by family, he now lives in exile, stripped of his dignity, his rights, and his sense of safety. The trauma of detention, public humiliation, and forced separation from loved ones has left deep scars.

His story is not isolated. Across borders, the Ahmadi Religion of Peace and Light continues to face persecution.

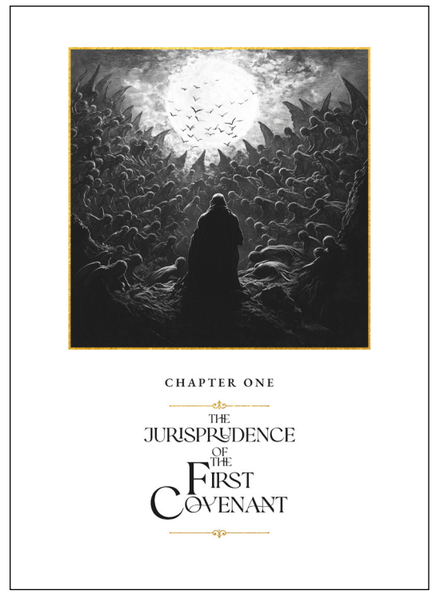
Seven members remain imprisoned in Egypt, and two others have disappeared without a trace in Iran.

What happened to Yahya is part of a wider, disturbing pattern. One in which peaceful expression of belief is met with state-led repression. And while the faces and names may change, the cost remains tragically the same.



Why the New Book of Aba Al-Sadiq Is So Important

BY ARDIJAN DEMIROVIC



On the 21st of April 2025, Aba Al-Sadiq released the first chapter of his new book The Divine Jurisprudence. In this work, he clarifies the jurisprudence associated with each divine covenant and offers an answer to the question why there are so many religions, while there is only one God. On the occasion of the release, we reflect on the historical evolution of divine law and how it has changed across time and covenants.

The Abrahamic religions we see today each possess their own unique sets of laws and rituals—prayers, fasting, social norms, and dietary practices all differ to some extent. Yet, throughout human history, God has consistently appointed intermediaries between Himself and mankind—whether Prophets, Messengers, or Imams—to uphold and guide people according to divine covenants.

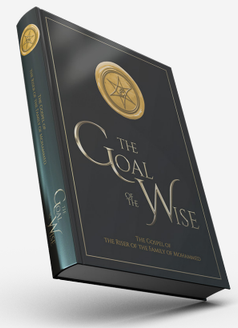
Humanity has been led through seven distinct divine Covenants, each borne by a chosen representative of God:
Adam
Noah
Abraham
Moses
Jesus
Mohammed
Ahmed Al-Hassan

What is a Covenant?

As defined in The Goal of the Wise: *"A Covenant means a Will. For whenever a father makes a Covenant with his son or when he leaves with his son his Will, in both cases, the Covenant and the Will are legal declarations of the father's wishes in regards to the disposal of his property and affairs."* *(The Goal of the Wise, Door 1, p. 2)*

The concept of divine covenants is even mentioned in the Qur'an: *"And [mention, O Muhammad], when We took from the prophets their covenant—and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant." (Qur'an, 33:7)*

So, how do we understand God's Covenant or Will to mankind? What has God left us in terms of



"A Covenant means a Will. For whenever a father makes a Covenant with his son or when he leaves with his son his Will, in both cases, the Covenant and the Will are legal declarations of the father's wishes in regards to the disposal of his property and affairs."

The Goal of the Wise, Door 1, p. 2

property and affairs? Let's go back to the start with the first man, Prophet Adam.

The Seven Covenants

In the first Covenant, God had established upon the world the concept of a Caliph, a man who would house within him the spirit of God, the sole ruler of humanity, one that had to be obeyed and prostrated to, starting with the first man, Adam:

"Indeed, I will make upon the Earth a caliph." (Qur'an, 2:30)

This command demonstrates the unwavering loyalty and subservience to the ruler appointed by God, an act that defines the standard for all of God's people. Adam became the bearer of God's Covenant, and as a Covenant bearer, Adam represents God, because it is Adam that implements the rule of God on the earth and enacts His Will. That means, obeying Adam is obeying God, and disobeying him is disobeying God.

"God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.' Then God said, 'I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food.'" (The Holy Bible, Book of Genesis, Chapter 1, Verses 28–29)

All that Adam and his children were charged with was a single command: to be fruitful and increase the population of the earth. Every plant that had seed in it was allowed for them; they were living in a paradise on earth as God intended. In the Garden of Eden, everything was permissible for Adam and Eve, except for one thing: the Tree.

"The Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.'" (The Holy Bible, Book of Genesis, Chapter 2, Verses 15–17)

We all know the story—Adam broke the Covenant and approached the tree.

"And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power." (The Holy Qur'an, Chapter 20 (Taha), Verse 115)

Every time a Covenant is broken, God sends a punishment to the people. Adam and Eve, as a result, were exiled from the Garden of Eden. However, after having repented, God reestablished His Covenant with them. But mankind would once again push the boundaries set up by God. Instead of being fruitful and multiplying in the land, Cain and his descendants corrupted it, murdering whoever they pleased and intentionally causing women to become barren, thus breaking the Adamic Covenant.

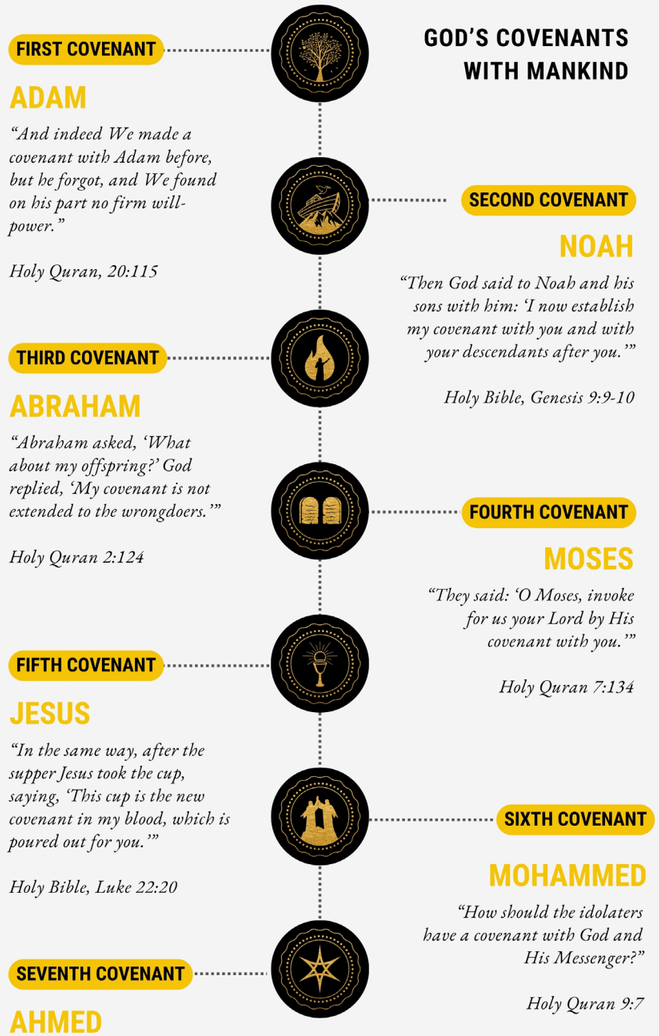
"And some of the sons of men caused their wives to drink a draught that would render them barren, in order that they might retain their figures and whereby their beautiful appearance might not fade." (The Book of Jasher, Chapter 2, Verse 20)

Because of the breaking of the Adamic Covenant, God flooded the world and erased mankind, with the exception of Noah and those with him. After flooding the earth and eradicating the descendants of Cain, God established a new Covenant in the new world with Noah and his family. This new Covenant came with a new set of laws. God reinstated the command to be fruitful and multiply and permitted the meat of animals as food, with exceptions: blood, a part of a living creature, and any animal dedicated to a deity. To ensure that bloodshed would not once again fill the earth, God established capital punishment for the first time.

"Whoever sheds human blood, by

QUICK FACTS

THE 7 COVENANTS


GOD'S COVENANTS WITH MANKIND
FIRST COVENANT
ADAM
"And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power."
Holy Quran, 20:115
SECOND COVENANT
NOAH
"Then God said to Noah and his sons with him: 'I now establish my covenant with you and with your descendants after you.'"
Holy Bible, Genesis 9:9-10
THIRD COVENANT
ABRAHAM
"Abraham asked, 'What about my offspring?' God replied, 'My covenant is not extended to the wrongdoers.'"
Holy Quran 2:124
FOURTH COVENANT
MOSES
"They said: 'O Moses, invoke for us your Lord by His covenant with you.'"
Holy Quran 7:134
FIFTH COVENANT
JESUS
"In the same way, after the supper Jesus took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'"
Holy Bible, Luke 22:20
SIXTH COVENANT
MOHAMMED
"How should the idolaters have a covenant with God and His Messenger?"
Holy Quran 9:7
SEVENTH COVENANT
AHMED AL-HASSAN
"When the Qaim rises, he sends forth in every province a man who will say, 'Your covenant is in your hand.'"

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humans shall their blood be shed; for in the image of God has God made mankind." (The Holy Bible, Book of Genesis, Chapter 9, Verse 6)

Perhaps many assume that the laws of God are fixed and eternal, but this is not the case. Just as new laws were introduced during the time of Noah, so too did the laws evolve in future Covenants.

After the breaking of the Noahic Covenant by Nimrod and his people, God caused the people to be divided and scattered. He also confused their language.

God then made a Covenant with Abraham and introduced circumcision, promising Abraham and his descendants the land from the Nile to the Euphrates. However, the Abrahamic Covenant was broken, and God caused the Children of Israel to be enslaved for more than four hundred years, until Moses came with a new Covenant.

The Mosaic Covenant was drastically different. All the old laws still applied, and a total of 613 different laws were brought forth—laws dealing with marriages, food, behavior, belief, property, religious rites, and observances such as the Sabbath. God also promised them the land between the Red Sea and the Mediterranean Sea. Time and time again, the Children of Israel broke their Covenant with God. Though God would often forgive them, they eventually betrayed their Messiah. This served as God's last straw, and He never forgave them again. The Mosaic Covenant was forever broken and replaced with a new Covenant: the Jesuit Covenant.

The Covenant God established with Jesus was no longer with the Children of Israel. It was instead established with a new people—the Children of Ishmael. The land remained the same as that in the Mosaic Covenant, but some laws were altered. For example, under the Mosaic Covenant, a man could have as many wives as his wealth allowed, and divorce was permitted. But in the Jesuit Covenant, Jesus abolished polygamy and replaced it with monogamy. He also forbade divorce, except in extreme circumstances. However, this Covenant was broken by the Arabs due to their intense hatred and internal conflicts.

But God is merciful, and He sent Prophet Mohammed as a mercy to mankind. The newly established Mohammedan Covenant was for the entire world, no longer for a specific family or group. New laws and rituals were introduced, such as ablution, five daily prayers, fasting, Khums (one-fifth tax), Zakat (charity), and Hajj (pilgrimage).

Just as the laws changed from Covenant to Covenant, adjusting and evolving according to the time and circumstances, so too does the Seventh Covenant come with its own jurisprudence and laws.

But the most important observance of the Mohammedan Covenant is unwavering love, loyalty, and fealty to the household of the Prophet.

"Say: 'No reward do I ask of you for this except the love of those near of kin.'" (The Holy Qur'an, Chapter 42 (Al-Shura), Verse 23)

After the death of Prophet Mohammed, each member of his household was either killed or poisoned. The Muslim community failed to uphold the command of the Prophet and earned God's displeasure. They were given one last chance. In Iraq, a Messenger was sent to them: Imam Ahmed Al-Hassan. But the people rejected him and attempted to take his life, thus ending the Mohammedan Covenant.

Today, we are under a new Covenant—the seventh and final Covenant between mankind and God. Although it is a global Covenant, it is one between God and the souls; it is no longer bound by flesh. This new Covenant comes with new laws and jurisprudence, some of which have already been revealed, such as the true prayer—a reversion to the first Covenant, involving prostration and obedience to the one appointed by God today, Abdullah Hashem Aba Al-Sadiq.

New Revelations in the Seventh Covenant

The Goal of the Wise was released in December 2022, striking awe in the hearts of readers with the intense knowledge and evidence it presents, along with its Author. But this year, a new book is coming out—one that will allow us to experience the laws and jurisprudence of each Covenant.

Abdullah Hashem Aba Al-Sadiq has released the first chapter of his new book: The Divine Jurisprudence. In it, believers will go through all previous Covenants, their laws and jurisprudence, ending with the jurisprudence of the Seventh and Final Covenant under the Qaim/Riser of the Family of Mohammed, Abdullah Hashem Aba Al-Sadiq.

Just as the laws changed from Covenant to Covenant, adjusting and evolving according to the time and circumstances, so too does the Seventh Covenant come with its own jurisprudence and laws, appropriate for this time, age, and people. What is appropriate from previous Covenants, God keeps in this Covenant. Everything else is null and void, and new laws are added.

"If the Riser/Qaim rises, he shall destroy everything that came before him, just as the Prophet of Allah did, and he shall establish a new Islam." (Kitab Al-Ghayba (Book of Occultation), Al-Numani, Vol. 1, p. 236)

The Goal of the Wise, Door 7, p. 113, states that the words of the Qaim/Riser are a prophecy fulfilled; all that came before him is corrupted by non-working scholars and must be destroyed.

"A time will come upon my nation when nothing will remain of the Qur'an except its calligraphy, and nothing of Islam except its name. They will be called by it, while they are the furthest people from it. Their masjids will be filled, but they will be desolate of guidance. The scholars of that time will be the worst scholars underneath the sky. From them, the fitna (trial) will emerge, and to them it will return." (Bihar Al-Anwar, Al-Allamah Al-Majlisi, Vol. 52, pp. 190–191)

Since nothing remains of Islam except its name, it is understandable

Since nothing remains of Islam except its name, it is understandable why this 99% corrupted religion must be renovated and corrected.

why this 99% corrupted religion must be renovated and corrected. This is a process that is strange and difficult for anyone clinging to the beliefs handed down by their scholars, but every covenant-bearing Messenger came with a new matter, a new book, and a new jurisprudence that was difficult for the majority.

"The Qaim/Riser shall rise with a new matter, and a new book, and a new jurisprudence/rule which will be hard for the Arabs." (Kitab Al-Ghayba (Book of Occultation), Al-Numani, Vol. 1, p. 236)

Abdullah Hashem Aba Al-Sadiq promised us years ago that he would teach us the divine jurisprudence, and that day has finally come:

"There are many more changes to come in the jurisprudence of the Seventh Covenant and some of that will be revealed here over the course of the remainder of the Book as we explore various topics and where it shall be appropriate to reveal. Other parts of the jurisprudence shall be revealed at a later time." (The Goal of the Wise, Door 7, p. 125)

The release of The Divine Jurisprudence marks the beginning of a great spiritual awakening with a book that allows the followers to be practical and to take part in God's Covenant. Will we recognize and submit to God's perfected law, or repeat the mistakes of those who rejected past reformers?

"If the Riser rises, he shall call the people to a new Islam, and he shall guide them to a matter that was lost and that the people strayed from. And verily the Riser was called a Mahdi [a Guide] because he guides to a matter which is lost, and he was called a Riser because he rises with the truth." (Bihar Al-Anwar, Al-Allamah Al-Majlisi, Vol. 51, p. 30)

FIND OUT MORE

Download the first chapter of The Divine Jurisprudence on our website: https://theahmadireligion.org/

Op-Ed:

The Rise of Racism and Religious Intolerance in Trump's America

BY TIFFANY OLDANI

At first, it was just a joke. Donald Trump would wink at rallies, throw out lines about "maybe" staying in office past his term limits, and let his loyalists work themselves into a froth over the idea of an unbreakable Trump dynasty. "Twelve more years!" they'd chant. He'd smirk, play along, and the crowd would roar.

But now, the joke is starting to read less like humor and more like foreshadowing for what's to come. Trump now insists he's "not joking" about his bid to bypass the Twenty-Second Amendment, the constitutional guardrail limiting presidents to two terms. The United States, once seen as a beacon of democracy, is shifting under his influence, with the very principles of constitutional governance now up for debate.

To his most fervent supporters, Trump is more than a leader, he's a savior figure. In his most recent inaugural address, Trump referenced the assassination attempt against him the year prior, declaring that he was "saved by God to make America great again." Beside him stood Vice President JD Vance, as Rev. Franklin Graham offered a prayer: "We ask that you would bless him, and bless our nation through him," invoking a powerful biblical image of Vance "holding up [Trump's] arms like Aaron held up the arms of Moses in the midst of battle." Paula White, a longtime spiritual advisor and former head of the White House Faith and Opportunity Initiative, has said his presidency carries "the hand of God," casting Trump's rise to power as an act of divine providence.

These statements reflect a broader narrative embraced by many who see Trump as a vessel for restoring what they believe are America's Christian foundations. Trump's own rhetoric and policies increasingly reflect this belief. His hardline, often extralegal approach to immigration is reshaping the fabric of the nation, while his foreign policy gestures revive echoes of pre–World War II expansionism.

What Trump is leading now is not simply a political campaign, but a movement. One where religion and nationalism merge, and where the road ahead could lead not just to authoritarianism but to something closer to a holy war.

The War On Minorities

America is a nation built by immigrants. The Statue of Liberty stands as a beacon of that legacy, bearing Emma Lazarus's famous words: "Give me your tired, your poor, your huddled masses yearning to breathe free." But under the renewed Trump administration, that promise is being systematically dismantled.

What was once a stringent immigration policy has now hardened into something far more aggressive and ideologically driven. In just the first days of Trump's second term, immigration raids have escalated, sweeping up not only undocumented migrants, but also U.S. citizens and legal residents. The recent raid in Newark, New Jersey, is a chilling example of this shift: indiscriminate detentions that blur the line between law enforcement and political purge. The message is clear: the country is no longer open to all.

In March, the case of Kilmar Abrego Garcia made headlines, a story that harkens back to the racially profiled internment camps of World War II. A legal resident of Maryland, Garcia was wrongfully deported to a notorious El Salvador prison on the unfounded suspicion that he belonged to the MS-13 gang. No evidence was ever presented. "This was an illegal act," according to U.S. District Judge Paula Xinis, condemning the deportation as "unconstitutional." Abrego Garcia had been living with his wife and children, all U.S. citizens, when ICE agents detained him and he was departed to a mega prison in El Salvador.

This is no isolated incident. Since Trump returned to office, U.S. Immigration and Customs Enforcement (ICE) has been deporting at record levels. Few groups have felt the heat more than Muslim immigrants. Under new executive orders, even those in the process of obtaining lawful residence are now being scooped up in mass deportation efforts.

This aggressive approach has also encompassed international students and scholars who have criticized Israel's military campaign in Gaza, predominantly Muslims. Mahmoud Khalil, a Columbia University student and legal U.S. resident, was detained and faced deportation after participating in protests against Israel's military actions in Gaza. Similarly, Rümeysa Öztürk, a Turkish national and Tufts University graduate student, was detained by masked individuals on the street near her residence. Her detention followed her co-authorship of an op-ed calling for the university to divest from companies doing business with Israel. These cases exemplify the administration's use of immigration enforcement as a tool against political dissent.

In cities across America, heightened ICE activity has created an atmosphere of fear and uncertainty. Neighborhoods with minority communities have seen a noticeable drop in public activity, with residents avoiding schools, workplaces, and public spaces due to fear of ICE raids that sometimes target families who have followed every rule—only to be told the rules no longer matter.

The crackdown hasn't just shattered lives; it has cracked the economy, too. In Florida, where agriculture and construction have long depended on immigrant labor,

businesses are floundering. You might think this would inspire a policy rethink, but no. Instead, Republican lawmakers have come up with an unconventional solution: relaxing child labor laws to fill the void. In multiple states, teenagers as young as fourteen are now legally allowed to work overnight shifts.

So why, if it causes such economic strife, is Trump doing all of this? The goal appears to be a systematic excision of ethnic and religious minorities.

Trump remarked in October 2024 that some migrants "have bad genes," suggesting that criminality and moral deficiency are hereditary traits in certain ethnic groups.

The draconian turn in immigration policy stems from a long pattern of racially charged and Islamophobic rhetoric that has defined Trump's political rise. In one of the most chilling examples yet, Trump remarked in October 2024 that some migrants "have bad genes," suggesting that criminality and moral deficiency are hereditary traits in certain ethnic groups. "We got a lot of bad genes in our country right now," he said, language reminiscent of early 20th-century eugenics, the pseudoscience once used to justify some of history's more horrific atrocities.

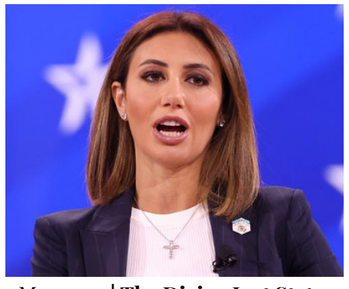
Trump's Islamophobic statements have been just as explicit. From his 2015 call for a "total and complete shutdown of Muslims entering the United States" to his baseless claim that "Islam hates us," he has repeatedly rallied his base by stoking fear of Muslims and casting Islam as adversarial American ideals.

In March 2025, he boldly accused a Jewish political opponent of being "Palestinian," using the identity itself as a slur. Meanwhile, he has consistently amplified the white nationalist "great replacement" theory, framing immigration as a conspiracy to dilute white political power.

These are not idle words; they form the foundation of a political vision that blurs the line between policy and persecution—a vision made all the more evident by those he has chosen to lead the nation.

"Make the Crusade Great Again"

If you take a look at Trump's inner circle, you'll notice something that marks a sharp break from the secular traditions of recent U.S. politics: his advisors are wearing their faith, quite literally, on their sleeves. Christian symbolism, once seen as a breach of the constitutional divide between church and state, has become a conspicuous feature of the Trump administration's public image. Cross necklaces have become a signature accessory, worn by figures such as White House press secretary Karoline Leavitt and Trump's legal advisor, Alina Habba.



For them and others in the circle—like Secretary of State Marco Rubio—the public display of faith is not merely personal but a calculated political move. As Trump vowed, he is bringing religion back, and bringing it back stronger. These expressions of faith serve as visual markers of allegiance, shorthand for the religious nationalism that has come to define the administration's rhetoric.

No one embodies this trend more than Pete Hegseth, the Secretary of Defense. Hegseth, a former Fox News, has covered his body in tattoos that read like a crash course in far-right symbology.

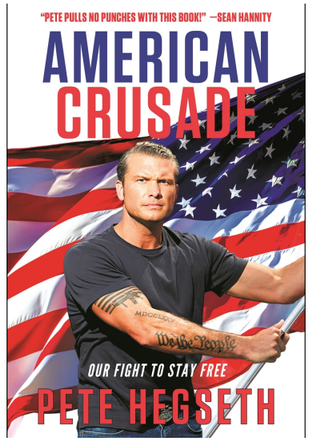
Hegseth is also the author of American Crusade, published in 2020. In it, he portrays Islam as a historical adversary of the West and idealizes medieval crusaders. He intertwines conspiracy theories reminiscent of the "great replacement" narrative, suggesting a collaboration between liberals and Muslims to undermine the United States.

Historians and experts have publicly criticized Hegseth's perspectives as being Islamophopic and filled with historical inaccuracies, expressing deep concern over the implications of his views on international relations and military policies, especially in the Middle East.

He writes, in a chapter aptly titled "Make the Crusade Great Again":

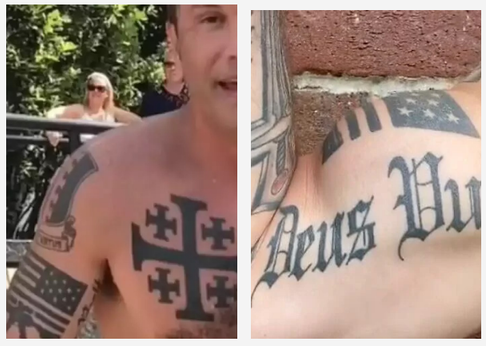
"By the eleventh century, Christianity in the Mediterranean region, including the holy sites in Jerusalem, was so besieged by Islam that Christians had a stark choice: to wage defensive war or continue to allow Islam's expansion and face existential war at home in Europe,"

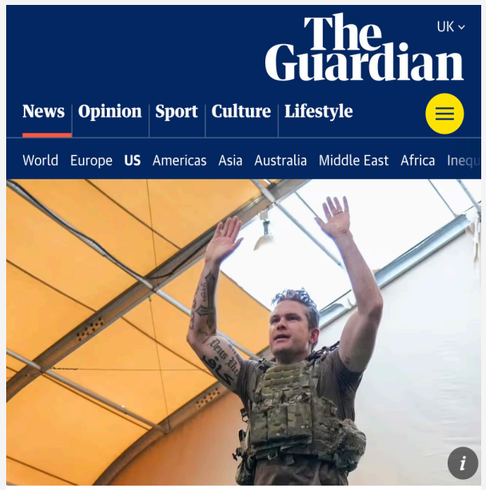
"The leftists of today would have argued for 'diplomacy' ... We know how that would have turned out."



Hegseth continues: *"The pope, the Catholic Church, and European Christians chose to fight – and the crusades were born...Pope Urban II urged the faithful to fight the Muslims with his famous battle cry on their lips: 'Deus vult!,' or 'God wills it!'"*

Hegseth proudly sports this crusader battle cry on his body in one of his many tattoos. In fact, Hegseth's tattoos have become something of a visual manifesto. Alongside patriotic imagery, like the phrase "We the People," an American flag wrapped around an AR-15 rifle, and Benjamin Franklin's "Join, or Die" serpent, are symbols with overt religious and militaristic undertones. There's the Jerusalem Cross, historically linked to Christian crusaders; a cross entwined with a sword, evoking the Gospel passage where Jesus declares, "I did not come to bring peace, but a sword." (Matthew 10:34)





Pete Hegseth

Pete Hegseth's Arabic tattoo stirs controversy: 'clear symbol of Islamophobia'

The most alarming declaration on his body is the Arabic word kafir, meaning "infidel," or in other words "disbeliever in Islam" inked in bold script on his right arm. For a senior government official, the tattoo carries a clear message—and for many observers, a deeply troubling one.

Critics have pointed out that some of these symbols, particularly when clustered together, mirror imagery used by far-right and white nationalist groups. Variations of them have appeared at events like the 2017 Charlottesville rally, in the manifesto of Norwegian shooter Anders Breivik, and even on the weaponry used in the 2019 mosque attacks in Christchurch, New Zealand. While Hegseth has not endorsed such groups, the visual parallels have raised concerns about the ideological tone being set at the highest levels of national defense.

In that light, Hegseth's tattoos reflect a larger vision. One where politics and religion are deeply connected. This hallmark of the Trump administration has not gone unnoticed. In fact, some have plainly stated it.

In March 2025, Archbishop Elpidophoros of America presented President Trump with a Holy Cross, praising his leadership and Christian values. He further compared Trump to Constantine the Great, the emperor who made Christianity the state religion of Rome, saying, *"Just as Constantine the Great played a critical role in the rise of Christianity, so too does President Trump in shaping the future of our nation...With this cross, I pray you bring peace to the world, and make America invincible!"*

Constantine's reign marked a pivotal moment in both political and religious history - the moment when the Roman Empire became the Holy Roman Empire. He played a central role in shaping the doctrine of Roman Catholicism, laying the foundation for Christianity as we know it today. This historical parallel resonates with many of Trump's supporters, who see his presidency as a defining moment in America's evolving Christian identity.

But Trump's vision isn't limited to a religious overhaul of America. Much like Constantine, who expanded Roman territory and established new power centers such as his namesake, Constantinople, Trump is focused on territorial expansion. His ambitions challenge the post-WWII consensus of not acquiring territory through force, signaling a break from longstanding norms in U.S. foreign policy.

Trump's Expansion Ambitions

"One way or the other, we're going to get it." That was Donald Trump's startling declaration regarding his renewed push to acquire new territory. Chief among his ambitions is Greenland, an idea he first floated publicly in 2019. At the time, Denmark, which governs Greenland, swiftly rejected the proposal, calling it "absurd." But Trump wasn't joking. Following Vice President J.D. Vance's visit to Greenland in March 2025, Trump stated that military intervention "isn't off the table" to acquire the territory. When asked how far he's willing to go, he responded, "We will go as far as we have to go."

Such a move would be a game-changing departure from international understanding. Article 2 of the UN Charter of 1945, states that "all members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state". While a forceful takeover of Greenland would shock the world, its strategic value is not hard to understand. Its location in the Arctic makes it a pivotal site for military positioning and natural resource development, especially as melting ice opens new shipping routes and access to untapped reserves. But Trump's remarks raised concern in Denmark and among NATO allies, not only because of the implications for international law but also the broader message about U.S. territorial ambitions.

Meanwhile, Canada, has found itself in the crosshairs of Trump's expansion plans. After taking office, Trump promptly imposed a sharp 25% hike in tariffs and other protectionist economic measures, weakening the Canadian economy overnight. His actions appear, to some observers, to be economic coercion. Canadian Prime Minister Justin Trudeau has even suggested that Trump is seeking to trigger "a total collapse of the Canadian economy because that will make it easier to annex us."

It's worth noting that Canada's geographic location is significant. Should the United States acquire Greenland, Canada would find itself situated between two American-controlled territories: Alaska to the west and Greenland to the east. Control over Greenland would grant the U.S. unmatched access to Arctic shipping lanes, surveillance airspace, and forward military positions—essentially tightening American control over the entire North American Arctic perimeter. In this configuration, Canada is no longer merely a neighbor; it becomes a hinge point in a broader realignment of power.

At the same time, Trump's repeated threats to withdraw from NATO unless allies meet defense spending targets signal a pivot away from the Atlanticist consensus that has defined U.S. foreign policy for decades. His rhetoric, often more conciliatory toward Moscow than Brussels, has raised alarms among diplomats and defense officials who see in it the seeds of a post-NATO world. In that context, Arctic expansion, particularly through Greenland, takes on new meaning. It's not just about geography or resources, but about building a new security architecture, one in which traditional alliances are weakened and bilateral leverage takes their place. Russia, which has spent years militarizing its own Arctic frontier, would likely welcome this fracturing of Western unity. Trump's plan to acquire Greenland already has the stamp of approval from Vladamir Putin, himself.

CNN
Live TV
World / Europe
EU urges citizens to stockpile 72 hours' worth of supplies amid war risk
By Sophie Tanno, CNN
Updated 3:34 PM EDT, Wed March 26, 2025
BOISSONS
Benoit Tessier/Reuters
An employee restocks a sales at a grocery store in Bretigny-sur-Orge, near Paris.
(CNN) — European Union citizens should stockpile enough food and other essential supplies to sustain them for at least 72 hours in the event of a crisis, the EU Commission has said.

The push for Greenland marks a broader shift in American strategy, where military power, territorial ambition, and economic nationalism are blending into a new vision of American dominance. For Trump's supporters, it's a modern-day Manifest Destiny, a belief in a divine mission to remake the world in America's image. But this time, it's wrapped in the language of national security and backed by the full weight of a superpower's resources. The stakes are higher and the ambition more global.

A World on the Brink of War

In the midst of escalating conflicts, from the war between Russia and Ukraine to the unrelenting violence in Gaza, the world order appears increasingly fragile. The EU Commission, bracing for conflict, has begun issuing crisis preparedness guidelines, advising citizens to stockpile food and essentials in case of conflict. The possibility of a larger-scale conflict no longer appears abstract but imminent.

Into this mounting volatility steps the United States not as a stabilizing force, but as a nation undergoing its own ideological transformation. No longer the postwar guardian of global norms, the U.S. under Donald Trump is projecting a new identity.

Trump's embrace of hard-line Christian nationalism at home and expansionist ambitions abroad suggest a paradigm shift that could reshape the world as we know it. Legislation that once safeguarded against dynastic rule, that separated church from state, or diplomacy from aggression, is being redefined or simply ignored.

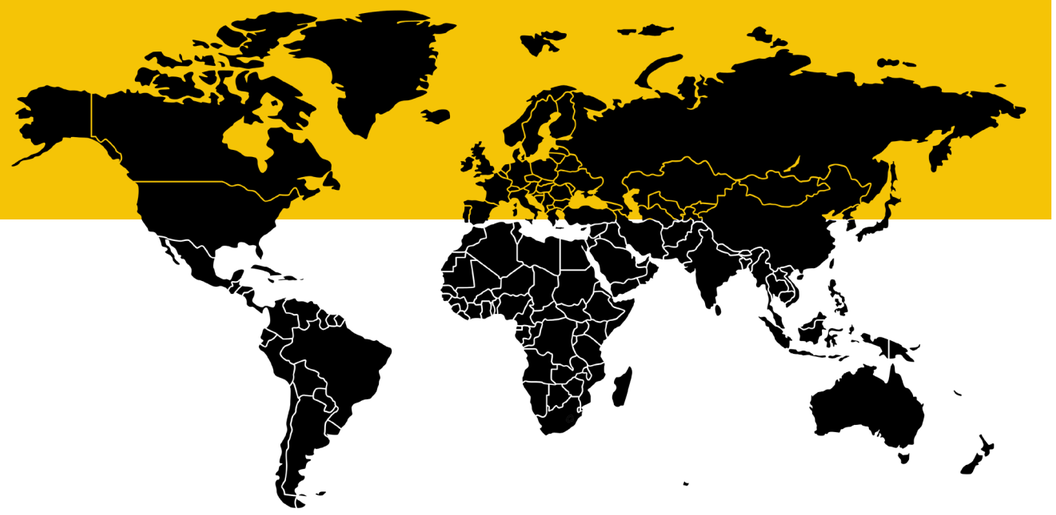
There is a familiar pattern emerging—one that echoes the early twentieth century, when economic upheaval, religious zeal, and nationalism converged to pave the way for authoritarian regimes. Across Europe and beyond, fascism was often preceded by a deliberate fusion of religious devotion with state power, cloaked in the language of divine purpose and national rebirth. Expansionism was framed not as a policy, but as a sacred duty. In such a political climate, institutional checks are weakened, opposition is cast as betrayal, and the machinery of democracy begins to turn against itself.

There is a familiar pattern emerging—one that echoes the early twentieth century, when economic upheaval, religious zeal, and nationalism converged to pave the way for authoritarian regimes.

If the trajectory continues, future historians may point to this moment as the inflection point—when the old order collapsed and something fundamentally different began to rise. As with Rome, the shift may not be fully understood until it's too late to reverse.

MEET OUR NEW BELIEVERS

The outreach department of AROPL connects with our diverse members from around the world.



In March and April 2025, we received new believers from

37

countries around the world

OUTREACH

Seluse Syabonge from South Africa

Seluse is our first believer from the Zulu people.

Mercedes from Guatemala

Mercedes is from an indigenous community in Guatemala.

Abduleliu from Cuba

Abduleliu is our first believer from Cuba.

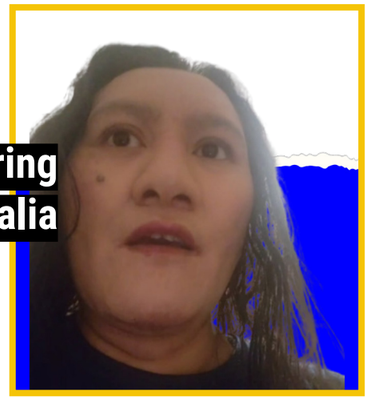
STORIES OF INTEREST:

Anicia Forde from Trinidad

Anicia believed after searching for the truth.

Fadwa Aliya from Trinidad

Fadwa comes from a multi-religious background.



Crystal Pickering from Australia

Crystal is a Maori woman living in Australia.

Aniru from Gambia

Aniru is our first Gambian believer.

AROPL Studios MAILBOX

Despite a recent wave of Christian-led online campaigns labeling Aba Al-Sadiq as the Antichrist—following the viral spread of his "New Pope" speech across TikTok, YouTube, and X—a growing number of Christians are engaging more thoughtfully with his message. Many have begun watching his speeches and exploring the teachings of the Ahmadi Religion of Peace and Light (AROPL).

As a result, The Mahdi Has Appeared and AROPL Studios platforms have seen a massive surge in viewership this month, fueled not only by the controversy but also by widespread interest in the miracle of the New Pope and Aba Al-Sadiq's recent speeches.

Thousands have subscribed to the YouTube channel in just a few days, and several readers have sent in screenshots of positive comments left by curious Christians who were introduced to the faith through this unexpected wave of publicity. Here, we share a selection of those encouraging responses.

@stephenmachipi9708: "If anything, the gentleman knows his scriptures. His words, based on biblical text, show he knows what he is talking about. While I've heard many preach about an individual Antichrist, I've often worried it might be a system rather than a person. Are his claims right? Who knows!"

@AncestryMindset: "You are not the Antichrist — you preach peace and justice. It's strange how these people call you Dajjal and yet they don't call their politicians the Antichrist."

@franciscomarquez9845: "Why the hate? He's not saying anything bad. Remember no one believed Jesus when he first revealed himself. He's not claiming to be Jesus so don't judge too quickly."

@ShellyMayers-b4t: "It looks like all these 'He's the Antichrist' videos have made you popular! I have unsubscribed from any channel that has promoted that type of video, including Christian channels, because of the judgment — especially when they haven't even taken the time to watch any of your videos. Thank you for stepping forward, God be with you."

@SacredOwl: "I would think that the Chinese government would crack down, but on the other hand, who else has identified the fourth beast and spoken such truth? I know nothing about this movement, religion, or whatever you call yourselves; but I do remember watching 'The Arrivals' maybe some 15 years ago — it was great."

@victoriapapesh6892: "This man is smart and has studied many religions with an open heart in order to understand everything... He's amazing. I totally understand that because I like to learn about all religions — I am spiritual, not religious.There are definitely pieces of truth in all religions.This man appears to be a modern-day prophet... This is amazing."

GET INVOLVED

We encourage our readers to keep us updated and submit further comments by emailing us at thedivinejuststatemagazine@gmail.com.

"After the series I was compelled to pray last night and asked to be closer to God until I fell asleep. I had a dream that I lost an earring from my right ear (masculine).

When I found it, I saw a gold horn stud earring. In doing research I found it's what's known as the Italian Horn, an ancient symbol for protection, also associated with the Celtic Moon Goddess. I felt that the dream was showing my connection was lost but found. Seek and ye shall find.

Then I come across your content today. Perhaps God is answering my prayers. You speak of peace, love and justice, bringing heaven to earth. I've always said that heaven and hell are states of mind and it's our purpose to bring heaven to earth. I hope you are the one we've been waiting for."

"The mercy of God is incredible-even if Iblis himself were to come back in repentance, God would open His doors to him. Thank you, Al-Sadiq, for answering all these questions and for bringing comfort to women around the world.
May Allah's love reach all those who feel forgotten, for He loves you deeply, as we do."

@makerman: "I'm not a believer but I do think this guy has said some good things. He pretty much says that god doesn't exclude anyone, which all religious teachings seem to do. Peace for all."

@ericbarriosofficial: "This was very fascinating and clarifying. To me, this sounds like Zulkarnain is Thoth, or Hermes. It parallels the story of Thoth's journey through the Halls Of Amenti. I wish Abdullah had spoken more. I just found him today and I'm fascinated."

@yasminemasht: "This is an amazing video by Abba Al-Sadiq as.

One thing that really stood out to me was the message that men and women are equal in the eyes of God. For me, this was remarkable, because in most religions, there is often a noticeable difference in how men and women are treated. They explained how many religions tend to undervalue women or suggest that God favors men.

This message challenged that belief. It emphasized that in God's religion, there is no difference between men and women. That idea really impressed me, because it also speaks against discrimination- not just between genders, but also toward other minority groups, such as people with different sexual orientations.

One thing I really appreciated about this religion is how inclusive it is. For example, when Jesus came, he said he didn't come to call the righteous, but to call the tax collectors and the prostitutes. He answered various questions about the roles of women and the possibility for women to hold equal positions in society. Also, the rights given to women- like those given to Lady Fatima (peace be upon her)-are truly inspiring."

2M+ Views **6.9K+ New Subscribers**

10M+ Post Views

1.2M+ Views

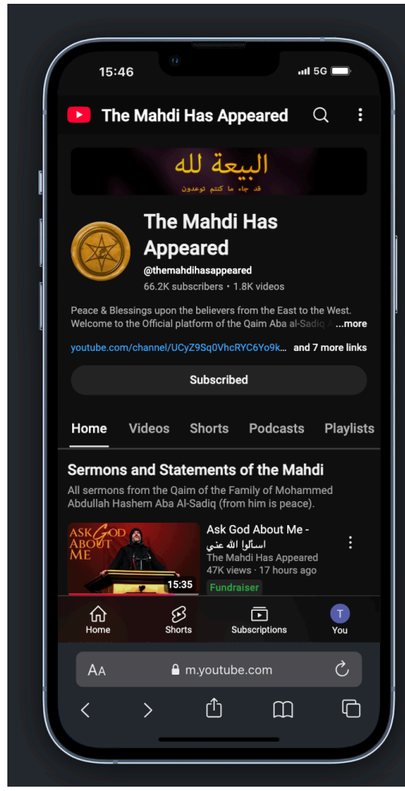
LOCAL AMNESTY GROUP: AMNESTY CREWE GROUP

AMNESTY INTERNATIONAL CREWE GROUP

The Amnesty Crewe Group is now based at the headquarters of the Ahmadi Religion of Peace and Light, following its founding in April 2024. Our first campaign will focus on defending the rights of oppressed members of the Ahmadi Religion of Peace and Light, including tackling hate speech and racist attacks at their headquarters.

We are a group of human rights activists committed to promoting social justice, religious freedom, women's rights, and anti-racism, as part of Amnesty International UK and the global Amnesty movement. Through local events and social media, we raise awareness and advocate for human rights.

Stay updated here as we post news about our campaigns and events. For more information, please contact our secretary.



THE MAHDI HAS APPEARED

Subscribe today.

Be the first to hear Aba Al-Sadiq's latest messages, announcements, and revelations.

LAST WORD

"In the shapes and forms of stones are benets against evil jinn."
— Aba Al-Sadiq, The Goal of the Wise

Discover the power of stones and crystals mentioned by Aba Al-Sadiq. Hand-selected for their spiritual significance and protective energy, these stones are now available at our official store: **store.theahmadireligion.org**

DONATE NOW!

https://theahmadireligion.org/donations-and-contributions/

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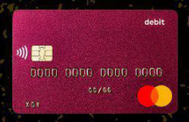

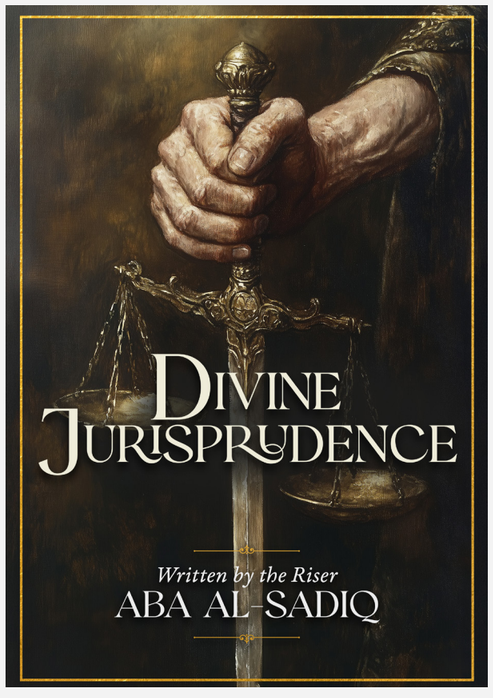

The New Book of Aba Al-Sadiq

Subscribe to-

Download the first chapter of The Divine Jurisprudence on our website: https://theahmadireligion.org/

"May God be a witness
that I have proclaimed"
- Aba Al-Sadiq